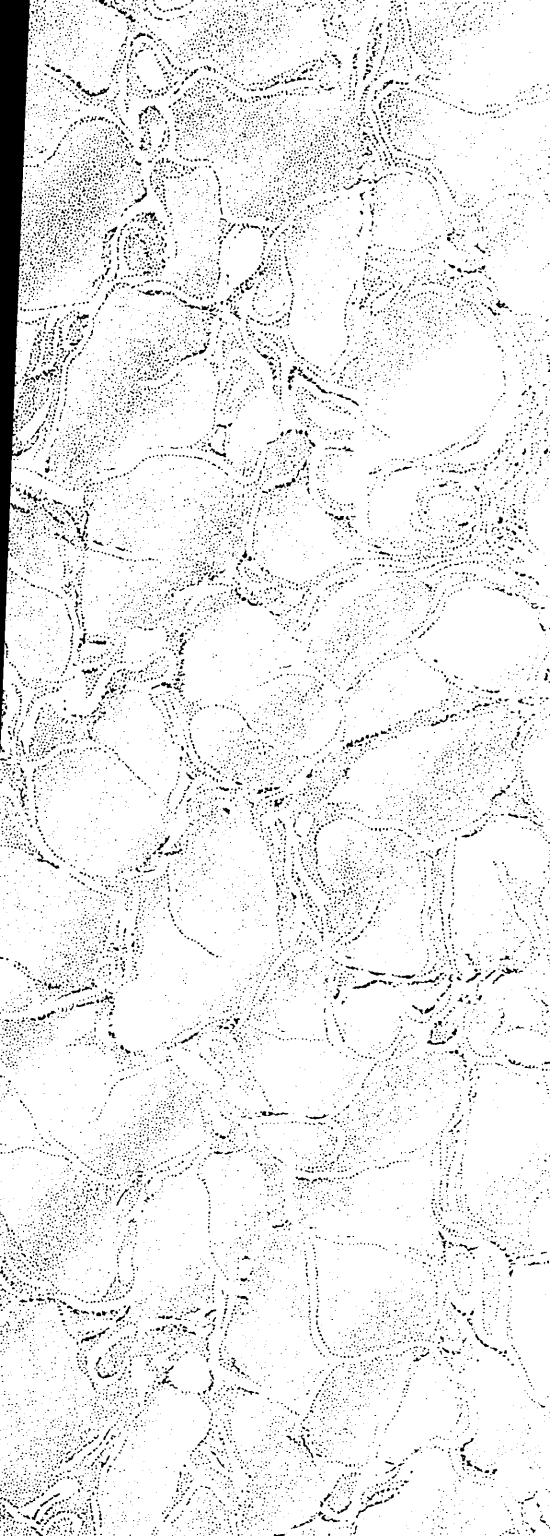


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POPERY IN THE COLONIES.

A LECTURE,

DELIVERED BEFORE THE ISLINGTON PROTESTANT INSTITUTE,
ON MONDAY, OCTOBER 25, 1847.

BY THE

REV. EDWARD BICKERSTETH,

RECTOR OF WATTON, HERTS.

LONDON:

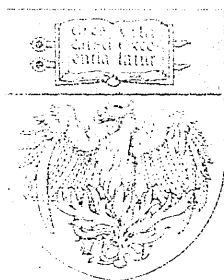
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POPERY IN THE COLONIES.

CHAPTER I.

THE EXTENT OF THE BRITISH COLONIES, AND THE SOLEMN TRUST
THESE POSSESSIONS IMPLY.

IN complying with the wishes of my brethren that I should deliver a Lecture at this time on the present situation of Popery in the British Colonies, I purpose to bring before you these things:—1st, The extent of the British Colonies, and the solemn trust which these possessions imply; 2nd, The character of Popery, and its antagonism to the Gospel of Christ; 3rd, The zealotry of Papists to diffuse Popery; 4th, The Government support of Popery; 5th, The conflict in our Missions on Papal testimony; 6th, The conflict in our Missions on Protestant testimony; and 7th, The practical measures which it becomes Christians to adopt to withstand the apostacy of Rome.

The subject is very large, and I can only give brief sketches of those things which it has appeared to me most material to bring before you. The gracious Lord Jesus Christ, whom we love and desire to serve, give us all heavenly wisdom, and faithfulness, and true love to the souls of our fellow-men!

1. The extent of the British Colonies, and the solemn trust these possessions imply.

The Colonial empire, which God has given to this country, is unparalleled in the history of all nations. The four chief empires that have prevailed over the earth, in connection with the Church of God, Chaldean, Persian, Grecian, and Roman, had an exceedingly contracted dominion, in comparison with that which Britain now possesses.

The Spanish, Portuguese, French, Dutch, Danish, and other nations have established colonies; but no other nation has now an extent of colonial empire to be compared with that of Great Britain.

The British Colonies, in the remarkable providence of God, have been acquired since the Reformation, during the period from the reign of Elizabeth to the present day.

Mr. Montgomery Martin, in the dedication of his work on China to the Queen, has well remarked :—

“England did not become a colonising and commercial nation until Protestantism was established, and the Bible translated for dissemination in distant lands. A maritime and mercantile nation appears to have been specially chosen by the Supreme Disposer of events for this hallowed purpose. The English language is now more extensively spoken than any other in the world, and in due time will most probably be the medium of communication among all nations; the British sovereignty is more widely spread than that of any known empire; the richest plains, the loftiest mountains, the largest rivers, the most capacious lakes, the best placed islands, the securest havens, and the strongest fortresses, are all within the dominions of the British Sovereign; the commerce and wealth of this empire have no parallel in ancient or modern record; enterprise, skill, and capital have brought the most distant regions of the earth, by steam navigation, within constant, speedy, and certain communication; and the blessings of civil and religious liberty—of political and moral freedom—are firmly established throughout an empire, on which the sun never sets. Such have been the glorious results of the principles established and inculcated by the regal predecessor of her present Majesty, Queen Elizabeth; their operating effects were manifest in the foundation of colonies, in the extension of commerce, and in the dissemination of a pure Christianity, to which Colonies and commerce have largely contributed. Yet the British empire is but in the infancy of its power, and we have scarcely commenced the moral and spiritual duties for which dominion has been granted.—*Montgomery Martin's China.*

The possession of heathen lands by nations professing Christianity, could not but, from the very nature of Christianity, imply the duty of imparting to them its blessings. This duty has ever, therefore, been assigned as a motive by Christian kingdoms, and has, more or less, marked all efforts for colonization and dominion. Columbus, the great discoverer of America, in 1492, for many years before that discovery, was animated by the allusions in the Bible to the ultimate universal diffusion of the Gospel, which he trusted he was predestined to extend to the eastern extremity of Asia. Mighty efforts were afterwards made by Roman Catholic kingdoms, and the highest motives were generally avowed, and no doubt really devoted men earnestly laboured to diffuse what they believed to be the Christian religion; but it is too evident that the great attraction which drew the chief leaders to extend their Colonies, was the increase of wealth and dominion, and the extension of civil and ecclesiastical power, rather than the diffusion of the Gospel of Christ.

England has, however, no reason to boast here. England has been the most backward of all nations in this great duty. The Church of England especially has deep cause of humiliation. Yet, from the reign of Elizabeth, sending the Gospel to the heathen was not entirely lost sight of. The following extract from Mr. Hawkins's curious and valu-

able Historical Notices of the Missions of the Church of England will show this :—

“Sir Walter Raleigh, the father of English colonization, after the failure of his enterprise in Virginia, in assigning over his patent in 1589 to a company of merchants, gave the sum of 100*l*. ‘in especial regard and zeal of planting the Christian religion in those barbarous countries, and for the advancement and preferment of the same, and the common utility and profit of the inhabitants.’ His mathematical preceptor, Hariot, who at the instance of his patron accompanied the expedition of 1585, has some claim to be called the first English missionary to the New World. ‘Many times,’ says he, ‘and in every towne where I came, according as I was able, I made declaration of the contents of the Bible, that therein was set forth the true and onely God, and his mightie workes, that therein was contained the true doctrine of saluation through Christ, with many particularities of miracles and chiefe points of religion, as I was able then to vtter, and thought fit for the time. And altho’ I told them the booke, materially and of itselfe, was not of any such vertue as I thought they did conceive, but onely the doctrine therein contained, yet many would be glad to touch it, to embrace it, to kisse it, to hold it to their breastes and heads, and stroke ouer all their body with it, to show their hungry desire of that knowledge which was spoken of.’”

My friend, the Rev. J. S. M. Anderson, has abundantly shown in his valuable work on the History of the Church of England in the Colonies, the religious spirit in which our first colony of Virginia was, at its origin, actually founded. The reason for which the Letters Patent for the Plantation of Virginia were granted, April 10, 1606, is thus stated :—

“That so noble a work may, by the Providence of Almighty God, hereafter tend to the glory of his Divine Majesty, in propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages living in those parts to human civility, and to a settled and quiet Government.”

In the Royal Ordinance, made at the same time, it was directed that—

“The Presidents, Councils, and the Ministers, should provide that the word and service of God be preached, planted, and used, not only in the said Colonies, but also as much as might be among the savages bordering among them, according to the rites and doctrine of the Church of England.”

The prayer appointed for their use contained also these sentences :—

“Seeing the highest end of our plantations here, is to set up the standard and display the banner of Jesus Christ, even here, where Satan’s throne is ; Lord, let our labourers be blessed in labouring the conversion of the heathen. And because Thou usest not to work such mighty works by unholy means, Lord, sanctify our spirits, and give us holy hearts, so that we may be thy instruments in this most glorious work.”

The Lord give to our Rulers in this day, the Christian zeal of our Protestant forefathers !

The troubles of our country in the beginning of the seventeenth century drove out the “Pilgrim Fathers,” and by them Christianity was firmly planted in America. The New England Society was formed under Boyle and other excellent men, in 1649, for propagating the Gospel of Jesus Christ. Want of zeal, and the circumstances of the settlement of the chief colonies, hindered the Church of England, as a church, from doing much in them. Instead of our extending the Gospel to the surrounding

heathen, not a single Episcopal Church existed in the whole of the New England settlements till the year 1679; and Bishop Compton, of London, found, in the reign of William III., that there were not at that time more than four Episcopal clergymen in the whole continent of America.

By the zealous exertions of Dr. Bray, a Society was formed, and, at length, June 16th, 1701, a charter was granted for the formation of the Society for the Propagation of the Gospel in Foreign Parts. The danger of our own colonists sinking into Atheism, and the exertions of the Church of Rome, are given as motives for this charter, in these words:—

“Whereas we are credibly informed that in many of our Plantations, Colonies, and Factories beyond the seas belonging to our kingdom, the provision for ministers is very mean, and many others of our said Plantations, Colonies, and Factories are wholly destitute and unprovided of a maintenance for ministers and the public worship of God; and for lack of support and maintenance for such, many of our loving subjects do want the administrations of God’s word and sacraments, and seem to be abandoned to atheism and infidelity; and also, for want of learned and orthodox ministers to instruct our said loving subjects in the principles of true religion, divers priests and jesuits are more encouraged to pervert and draw over our said loving subjects to Popish superstition and idolatry;”—

This Society had to carry on its great work through a peculiarly dead period of the Churches of Christ at large, (when, as it has been generally acknowledged, there was a great decay of faith and love,) till the period of the commencement of the Evangelical revival in the midst of last century. We have to thank God that this Society and the Christian Knowledge Society rescued our Church from the charge of total neglect of missionary duty, while we have to lament deficiencies which the low state of religion everywhere occasioned.

The Missionary revival at the beginning of this century has, as we shall see, redeemed the Protestant Churches from disparaging comparisons, to which their previous indifference had justly given rise, when contrasted with the zealous exertions of the Church of Rome.

Let us now take a rapid glance at the present possessions and colonies of Britain. In Europe, besides the British and Channel Isles, we have Heligoland, Gibraltar, Malta, and the Ionian Islands. In Africa, we have Sierra Leone, Cape Coast, the Ascension, St. Helena, the Cape of Good Hope, the Mauritius, the Sechelles, and Aden,—in Asia the vast continent of Hindostan, with mighty annexed possessions. We have also Penang, Malacca, and Singapore, and Borneo. In Australia and New Zealand, new empires are rising up under the sway of the British Crown. In North and South America, in the Western Hemisphere, we have a widely separated dominion, extending from our remote possession of the Falkland Isles, by British Guyana, and the West Indies Islands, to our wide-spread territories in North America. No other

kingdom has such a dominion influencing every part of the world. It embraces a population of above 130,000,000 subjects, while probably 50,000,000 more are under our influence.

The population of our Colonies, apart from Hindostan, is as follows, by returns to Parliament in 1842 :—

North America	1,621,152
West Indies	901,082
Other Colonies	2,152,101

Total 4,674,335

This population probably now exceeds 5,000,000. That of our Eastern Empire is reckoned at.....	100,000,000
that of the British Islands.....	27,000,000
of the other Colonies.....	5,000,000

Total 132,000,000

thus, taking the population of the earth at 1,000,000,000, nearly one-seventh of its population are our fellow-subjects, besides the vast numbers more or less under our influence.

Many questions have been raised as to the policy or national benefit of such vast colonies, and the influence of our dominion on this vast proportion of the world is a subject of unutterable moment.

The most important aspect, however, in which this can be viewed, is the religious aspect, and the help which it affords for the diffusion of the pure light of Divine truth. God has so led the minds of Britons in colonization, that our Colonies give us access to every part of the globe, and the means of conveying, through our commerce and our power, the blessed Gospel of Christ to every nation.

What is that blessed Gospel thus entrusted to us? On the distinct answer to this our whole subject rests. It is the good tidings of great joy, that there is a Saviour for lost sinners. It is the glorious truth that “God was in Christ reconciling the world to himself, not imputing their trespasses to them; for he hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in him.” Thus it is the all-important revelation of God to a world of sinners, that “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life.”—That Christ “gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works.”

The Bible, the whole Bible, and nothing but the Bible, we believe to be to us the inspired Word of God, which every man ought, and

has the right to study for himself, and by it, as God's own, fixed, infallible, unchanging standard, to try everything which he hears, and "prove all things," that he may "hold fast that which is good." This blessed Bible has God given to our country, perhaps in richer abundance than to any other country.

Look, then, at our position as a Christian nation. How remarkably was our country first separated from Paganism, and then, three centuries back, from Roman apostacy; endowed with a Christian constitution, gradually perfected, and then established at the Revolution of 1688; and enlightened with the pure light of God's own Word, the nationally acknowledged standard of all truth.

Preserved, when all other European nations were invaded and desolated, during the wars of the French Revolution, and entrusted with a rapidly increasing dominion, no nation has, or ever had, the same means of being *the salt of the earth* and *the light of the world*, as a gracious God has now given the opportunity of being, to the British nation. Hitherto, whatever private Christians may have done, we have, as a nation, little used—nay, we have greatly wasted—this vast talent.

The Roman Colonies under that fourth empire were the germs of the civilization of northern and western Europe. May the British Colonies be the germs, not merely of the civilization, but of the Christianizing of all heathen countries!

The sense of privilege and duty ought to awaken us to the vast importance of fulfilling this work. In accomplishing it, while we blessed the world with the highest benefits, we should be embalming our country in the grateful recollections of all nations, and taking the most effectual of all means to exalt as well as bless our own land. Nor can any individual engage in such a beneficent work without innumerable personal blessings. "Give, and it shall be given." "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

But if privilege and duty will not awaken us to this great office of Christian wisdom and love, my subject presents another motive of deep and stirring interest;—the imminent danger of all our colonies being brought under the full and soul-destructive influence of the Roman apostasy, and the very foundations of our national prosperity thus undermined.

CHAPTER II.

THE CHARACTER OF POPERY, AND ITS ANTAGONISM TO THE GOSPEL OF OUR LORD JESUS CHRIST.

THE Roman apostacy is predicted in the Word of God, as the last state of the fourth, or Roman Empire. It corresponds in extent of population very nearly to the British Empire, comprehending many of the great kingdoms of Europe, the chief parts of the western empire of Rome, extensive regions in South America, and large possessions in North America. It is the great corruption of Christianity, and, with Infidelity, Mahometanism, and love of the world, the great impediment to the spread of the Gospel through the world.

The aim of Popery is universal dominion, and the means it takes to accomplish that aim correspond to its mighty design. It lays down as an article of the Catholic faith, that the Roman Church is "the mother and mistress of all churches," requires the promise of true obedience to the Roman see, and then says, "None can be saved out of this Catholic faith;" and further requires its adherents to procure, as far as it is in their power, that the same shall be held by others; thus asserting that none can be saved out of the Roman Church, and making it imperative on all in that church to labour to bring others into her communion. Oh! deep plot of Satan to pervert Divine truth, and turn the artillery of heaven against that truth—to change the conscience itself into the enemy of Christ and his true people.

It is one of the peculiarities of the Romish system, which eminently promotes its power to deceive, that it has completely two faces. Its very name, Roman Catholic, embodies this contradiction.

Viewing it in its *Catholic* aspect, it contains all the great confessions of faith which have distinguished the Church of Christ from the earliest ages. It has excellent creeds, excellent prayers, and holy men and women in the midst of it.

Viewing it in its *Roman* aspect, it separates itself from the whole body of Christ's Church. It has what is directly contrary to the really Catholic religion, what tyrannises over and oppresses true Christians, what is idolatrous and abominable in prayer, and what is soul-ruinous in doctrine. First, it places as Catholic, at the head of its belief, the Nicene Creed; and then directly neutralizes that creed by the twelve Trentine errors.

Never, therefore, was anything more wonderfully adapted to deceive and destroy. It can present either aspect to inquirers, or opponents—to allure or to subdue, just as best suits its purpose.

It is so convenient to have the summary of the doctrine of the Council of Trent, contained in the Symbol of Pius IV., that I subjoin it as the universally acknowledged faith of the Romanist:—

“I. I most stedfastly admit and embrace Apostolical and Ecclesiastical traditions, and all other observances and constitutions of the same (Roman) Church.

“II. I also admit the Holy Scripture, according to that sense which our Holy Mother the Church, has held and does hold, to which it belongs, to judge of the true sense and interpretation of the Scriptures: nor will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

“III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege: and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

“IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

“V. I profess, likewise, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are, truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation. I also confess, that, under either kind alone, Christ is received whole and entire, and a true Sacrament.

“VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

“VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be held in veneration.

“VIII. I most firmly assert that the images of Christ, of the Mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration are to be given them.

“IX. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

“X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

“XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

“XII. This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold, I, N., promise, vow, and swear most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life; *and to procure, as far as it lies in my power, that the same shall be held, taught, and preached by all who are under me or are intrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God.*”

The last part of this creed, printed in italics, is omitted in Mr. Butler's version of this creed; but it is part of the original, as given in the authorized Roman accounts of the Council of Trent. The omission of it by Mr. Butler, whether accidental or not, is just a part of that

system of favourable misrepresentation of Popery which has so much misled Protestants. I have thus pointed out, in my remarks on the progress of Popery, given in my "Testimony of the Reformers," the enormous evils of this creed :—

1. It adds to the word of God human traditions to be stedfastly admitted and embraced.
2. It barely admits the Scriptures, and binds the conscience to human interpretation.
3. It multiplies God's sacraments from two to seven, gives them necessarily the power of conferring grace, and approves the adoration of what is really only flour and water.
4. It sets aside the grace of the gospel, both on original sin and justification, by all the errors of the Council of Trent.
5. It gives the priest power to make the body and blood of Christ, and constantly to renew Christ's sacrifice, against God's plain word, Heb. ix. 25—28 ; and sets aside Christ's direct appointment of both bread and wine.
6. It makes a purgatory, which God has not made.
7. It requires the invocation of saints, it pre-anticipates their reigns, and calls us to venerate relics, setting Christ aside.
8. The making of images and their veneration is a direct transgression of God's second commandment.
9. By indulgences it sets aside the doctrine of all men's total corruption, and unprofitableness, even if they do all, and the all-sufficiency of Christ's sacrifice to put away sin.
10. It makes the Pope lord over God's heritage, against his word, Matt. xx. 25, 26 ; and sets aside the headship of Christ, Eph. i. 22.
11. It approves all the false doctrine of the Council of Trent, and the world of iniquity of former Councils.
12. In utter intolerance and disbelief of God's word, it denies salvation to all who differ from the church of Rome, and obliges every Papist to do his utmost to spread these errors.

In contrast to the twelve errors of Trent, Protestants believe—

1. The sufficiency of the Holy Scriptures without the addition of human tradition.
2. The right, duty, and responsibility of private judgment in searching the Holy Scriptures.
3. The two sacraments, and two only, of baptism and the Lord's Supper, in their scriptural simplicity.
4. The total corruption of fallen man, and our justification by faith only.
5. That by one offering Christ hath for ever perfected them that are sanctified, and we want no other sacrifice for sins, and that transubstantiation is contrary to the word of God, and leads to direct idolatry of a wafer.
6. The blood of Christ is the only purgatory for sins, and, washed in that blood, the saints, immediately after death, are with Christ in bliss.
7. Christ only is our one and all-sufficient Mediator and Advocate.
8. Angels are ministering spirits to the heirs of salvation, but are not to be worshipped ; nor are images of them to be made and venerated.
9. The pardon of sin is assured at once to all who confess and forsake their sins, and believe in the Lord Jesus Christ.
10. The heavenly Jerusalem is the mother of all Christians, and Christ is the only Chief Shepherd and Bishop of souls.
11. We believe everything contained in the infallible word of God, and nothing contrary to that word.
12. We believe in the Lord Jesus Christ, the only begotten Son of God, and desire by God's help to confess his name as the only name given under heaven whereby we must be saved, and doubt not his own words, that "whosoever believeth in him shall not perish, but have everlasting life."

The creed of Rome makes Roman dominion a matter of conscience to every Papist.

I notice this, in the first place, because it is this ambitious spirit, founded on a blinded conscience, that makes the Church of Rome our

most terrible national enemy. The more conscientious a Romanist is, the more necessarily is he hostile to the present constitution of Great Britain, and the more he will avail himself of every advantage given him to overthrow it. The freedom of our Protestant country has been one of its greatest national blessings; but Popery, perverting it to its own ends, gains by its aid wonderful facilities to diffuse itself. It seeks everywhere to avail itself of the liberty of our Protestant government to re-acquire dominion and power. Papal dominion has everywhere been destructive to the circulation of the word of God, and to the right and duty of private judgment in religion, and has everywhere gendered spiritual bondage. This dominion was greatly weakened through Europe, at the Reformation by the revival of God's word, and at the French revolution by the destructive power of infidelity. It is now again reviving, and Papists are seeking to regain more than all their lost power.

The Church of England, (restored to scriptural and primitive purity by our martyred reformers,) and faithful Protestants of every name, believe that Popery is, in the strong language of Scripture, nothing less than "the mystery of iniquity," destructive to the souls of men, to the best welfare of all nations, and to the highest good of the human race.

We believe that the unchanged character of the Roman Church, in its inculcation of idolatry, its corrupt morality, its intolerance, and its practical rejection of the Word of God, together with its vigorous efforts to recover and increase its dominion, impose a solemn duty on British Christians to resist its aggressions, expose its unscriptural doctrines, and reclaim, if possible, those who are entangled in its snares.

We believe that the political mischiefs of Popery, as clearly shown in Italy, Spain, Belgium, Ireland, and other places where it has prevailed, the social debasement to which it tends, and the Divine anger incurred by national idolatry, make a public resistance to its advances the duty of every true Christian who desires the true happiness and peace of our land.

The two characters of Popery which will especially strengthen faithful Christians to resist its aggressions, are the scriptural view of it as the predicted apostasy of Christianity, and the idolatrous character of its worship. Its being THE PREDICTED APOSTACY OF THE CHRISTIAN CHURCH is a peculiarity which makes its power and influence most seriously to be deprecated by all who believe that the scriptural testimony on this subject applies to Rome. We must judge of it simply in the light of the Holy Scriptures. We have there clearly

predicted "a falling away" from the Christian faith, and the "revealing of the man of sin," in characters so distinctly applicable to the Roman apostacy, that to innumerable Christian minds nothing can be more explicit. All the peculiar features of Popery—its supremacy, its lording it over others, its idolatries, its cruelties, its persecutions of God's saints, its forbidding to marry, its commanding to abstain from meats, its seat at Rome, the great city then reigning over the kings of the earth, its wide-spread dominion,—are all distinctly foretold. It is predicted as a beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. We are also distinctly told, if any man worship the beast and his image, he shall partake of the wrath of God for ever and ever (Rev. xiv. 9—11).

This apostacy, therefore, in our view, is the one great incorporated apostacy of the Christian Church, and as such is called "the mother of harlots and abomination," to favour which is to be a partaker of her sins and her coming plagues.

In this view it deeply concerns every British Christian, who has a patriotic heart for his country's safety and welfare, to be aware of the mighty efforts now making by Rome, and to withstand those efforts. We do not pretend to judge individual Papists. The prophecies of Scripture show us that there are the people of God in Babylon, while it requires them to come out that they may escape its judgments (Rev. xviii. 4). It is the system and its persevering maintainers that the Scriptures condemn, as a system full of danger to the immortal souls of its adherents (Rev. xiv. 8—11), and to all nations that uphold it (Rev. xviii. 3).*

* While I express thus distinctly my view of the real character of the Roman apostacy as a system, God forbid that I should judge and condemn all under that system. The holy and practical Baxter thus expressed his views towards the close of his life: "*The great and unreconcilable differences lie in their church tyranny and usurpation, and in their great corruption and abasement of God's worship, together with their befriending of ignorance and vice.*" At first I thought that Mr. Perkins well proved that a Papist cannot go beyond a reprobate; but now I doubt not but God hath many sanctified ones among them, who have received the true doctrine of Christianity so practically, that their contradictory errors prevail not against them to hinder their love of God and their salvation, but that their errors are like a conquerable dose of poison which nature overcomes. And I can never believe that a man may not be saved by that religion which does but bring him to the true love of God and to a heavenly mind and life, nor that God will ever cast a soul into hell that truly loves him. Also, at first, it would disgrace any doctrine with me if I did but hear it called Popery and anti-Christian; but I have long learned to be more impartial, and to dislike men for bad doctrine rather than the doctrines for the men, and to know that Satan can use even the names of Popery and Antichrist against a truth."

The Rev. F. Trench gives the following extract from "Hay's Western Barbary," recently published: "In Morocco the religion of the Nazarene is supposed to be that of idolatry; and those Moslems who, living in districts above Tangier, can, when they please, peep into the Papist chapel adorned with images and pictures, are confirmed in their opinion."

The Rev. Dr. Achilli, a converted dignitary of the Romish church, who knows Popery

THE IDOLATROUS CHARACTER OF ITS WORSHIP also requires us to resist its aggression.

The idolatry of the Church of Rome has been clearly established of old by our Homily on the subject, by Bishop Stillingfleet, Dean Whitby, and other writers, and in modern times by Mr. Thelwall, as well as by the actual and open worship of images and crucifixes, and the prayers offered of the Papists, from the late and present Pope, to the poorest and most ignorant of their followers, to the saints and the Virgin Mary. This is visible to every Protestant traveller in Papal lands. This idolatry prevailed earlier in the eastern churches, and brought on them the Mahometan woes. The great strength of Mahomedanism was its decided testimony against Christian idolatry. But the western churches were not instructed either by the Saracen or Turkish woes. Their conduct was a sad illustration of the plain prophecy, "the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." The testimony of Protestantism, with the open book of Scripture, has been in vain to turn Romanists from idolatry. The judgments of the vials poured out in the French Revolution have been in vain. Romanists still adhere to their images, and their idolatrous worship of the saints. The encyclical letter of the present Pope is full evidence of continued idolatry. The earth is waiting the outpouring of the near approaching seventh vial, *when great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, and the strong voice shall be heard saying, Babylon the great is fallen, is fallen.*

The course which the Church of Rome has pursued leaves it no ground to complain of any scriptural description and condemnation of its errors by those who, after patient and lengthened study of the Scriptures, believe that the scriptural descriptions of the apostacy and its well, views it as worse than heathenism. His words are: "The religious condition of Italy is more deplorable than that of any heathen land, like India or China. In heathen lands the poor idolators worship statues and images of their pretended deities. In Rome they worship statues and images of saints, who are to the Papists so many deities. Amongst heathen idolators no one believes [or rather many do not believe] that the statue or picture is an actual god, but merely a symbol or representation; the Papist believes that a piece of bread is God—they worship it as God, and pray to it as God. In no part of the world does a religion exist which teaches that a man is infallible as Rome does the pope; nor that requires its followers to open out every secret weakness of their souls to a fellow-man deputed to hear the confession; but this is done in Rome, and imprisonment awaits the man who does not comply with it at least once in the year. Am I not right, therefore, in saying that the religion is worse than the religion of many heathen lands?"

condemnation do exactly and fully apply to Rome. The canons of the Council of Trent CLOSE WITH CURSES, TO THE NUMBER OF 126, against those who deny the conclusions (so many of which are directly contrary to the word of God) which that presumptuous Council enacted. The last words of the Council were "anathema cunctis hereticis, anathema, anathema." *Truly as he clothed himself with cursing like as with his garments, so it shall come into his bowels like water, and like oil into his bones.*

Nor can the Church of Rome, with the least consistency, boast of its own unity and of the division of Protestants. Its unity is the thin cover of Papal supremacy over more divisions than can be found among all Protestants, who hold the head Christ Jesus. Arminianism, Calvinism, Quakerism, Socinianism in all its gradations, from Arianism to Belshamism, are taught by Roman authors. (See Townsend's *Accusations of History* against the Church of Rome, 18mo. p. 23, 130, 324; Jameson's *Roma Racoviana*, 1702; and Edgar's *Variations of Popery*.) But the unity of evangelical Protestantism, under the rugged exterior of its outward divisions, and in those faithful to its conviction, is more deep and entire than Popery could ever attain, and embraces all the great essentials of our common Christianity.

The enemies of true Christianity are very mighty. Besides those invisible spiritual enemies, the rulers of the darkness of the world, who are ever our chief foes, the Scripture leads us to expect that general apostacy which we now behold so diffused. Hence we read, "God hath concluded them all in unbelief, that he might have mercy on all."

It is no ordinary enemy with whom we contend in opposing Romanism. In point of numbers, it is calculated that there are 130 millions of Romanists, and but seventy millions of Protestants, while the Greek church, and other ancient churches, are supposed to amount to sixty-two millions. Thus nearly one-half of Christendom is Roman. Nor are they without men of deep learning and science; nor are they without what is most of all valuable in any church, men of real piety and devotedness. Let us understand our opponents as men in serious error, yet mighty in spiritual energy. Let us not be like our soldiers in Spain, who at first imagined one Englishman could conquer five Frenchmen, and had to learn, by slow experience, the way to victory, in dependance on God, in upright dealing with all, in wisdom and self-sacrificing toil and labour.

Blessed be God, Protestantism is still our national faith. At the coronation the Queen declares that the invocation and adoration of the

Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous. Many of the Articles of the united Church of England and Ireland contain a series of testimonies against Papal doctrines, and its Homilies call the Bishop of Rome, Antichrist,—and the Church of Rome, Babylon. The Church of Scotland in its Confession does the same.

On the other hand, the Church of Rome, in the creed of Pius IV., containing a summary of the doctrinal decisions of the Council of Trent, condemns, rejects, and anathematizes all things contrary to it, and declares no one can be saved out of their Catholic faith. Opposite systems cannot, then, be equally favoured, without infidelity in all true religion.

The Church of Rome has essentially connected with it the character of an aggressive spirit against the truth of God. When an aggressive spirit arises from a zeal according to knowledge, it is full of blessing. "It is good always to be zealously affected in a good thing." When this aggressive character is to make war against the saints, (Dan. vii. 21,) and to diffuse apostacy and idolatry, it is a tremendous evil specially to be guarded against. The Papal churches in this country are called the Apostolic or Romish *Mission*. This Protestant country is a country to be converted to the Church of Rome! Our colonies are colonies to be converted to the Church of Rome! This is the avowed aim. There can be no neutrality with a body of this character. We believe the Church of Rome to be an apostacy. They believe the Church of England to be a heresy. We know we have the word of God with us, and we cannot move from it. They think we are heretics, and while they think so, they are bound to seek our conversion. Peace between such opposite systems is impossible. We call all men to the Divine Record, "to the law and to the testimony," maintaining that "if they speak not according to this Word, it is because there is no light in them."

We need not prove at length that Popery and Protestantism are opposite armies that can never be reconciled. Each is contending for victory in a struggle for more than present life or death. The Church of England and the Church of Rome are two bodies whose enmity cannot by possibility be reconciled. The Earl of Arundel has sufficiently stated this, on the part of the Romanist, in the House of Commons, on the 14th of April last, when he said, that "he perfectly agreed with his friend, Sir R. H. Inglis, that the Church of Rome was antagonistic to Protestantism; and, as long as the world lasted, it would continue so until Protestantism was extinct. The struggle for religious

freedom must go on ; but in that struggle he was not inclined to relinquish one iota of the claims of his church." Thank God for such open and honest enemies ! They are infinitely better than Jesuits, or than traitors at home. We, too, feel the same determination ; and because of real love to Papists for Christ's sake, the Church of England in its Homilies, and all its faithful ministers, avow the same, and will not cease to contend with this "mystery of iniquity" till God's promise be fulfilled in its utter destruction.

The Romanists boast much that their church is the true church, against which the gates of hell shall never prevail, and they mock at all the warnings of the certain overthrow of Rome, and its everlasting destruction. They point at its present prosperity, and its having withstood so many enemies. We meet all this by saying at once, that we do not expect the Roman Antichrist will be changed or destroyed till the return of our Lord in his glory. The prevalence of Antichrist, from its first rise in the apostolic age, (2 Thess. ii. 7,) was ever to be the character of the period between the first and second comings, called in Scripture the last times : "Little children, it is the last time ; and as ye have heard that Antichrist shall come, even now are there many Antichrists ; whereby we know that it is the last time." We do not expect Rome's destruction till our Lord himself shall come. (2 Thess. ii. 8.)

We admit, indeed, the unchangeable character of Popery till the time appointed of God arrive, and the means foretold by him appear. Look at its present liberal Pope, Pius IX. Read his encyclical letter of November last. Hear his denunciation of the free use of the Holy Scriptures ; his fierce anathema against "those most crafty Bible Societies," which circulate the sacred volume ; and his idolatrous advice to apply to the Virgin Mary, "our sweetest mother, our mediator, our advocate, our surest hope, and fervent reliance ;" and learn in this letter that Popery, in its most liberal form, is, to this hour, the same persecuting, idolatrous, Bible-hating, and soul-destructive power that it has ever been.

The antagonism of Popery to all our Protestant missions is direct and earnest. The Rev. A. Grant, in his Bampton Lectures for 1843, has justly given this general character of Roman missions : "Fresh schemes have of late been devised by that church, avowedly to imitate and oppose the exertions of some Protestant bodies ; while not in our own country alone, but in our colonies, a precise, studied, and untiring effort is making to enter into a contest with our own branch of the Church Catholic." He refers to a table drawn up from the reports of the "Annales," showing that the extension of missions of the Church of

Rome, for the last several years, has been remarkably and uniformly in the direction of the English Colonies, and where the Church of England exists. He afterwards says: "Wherever the English arms have opened a way, or the English Church has extended its fostering care, there Rome rears a rival altar, and numbers itself with the sects. Thus, in Australia, and more recently in New Zealand, and, within a few months, in Tasmania,—even already, as it is said, in the recently acquired territory of China, the standard of the Roman see has been raised, its authority is inculcated with its attendant corruptions, to the destruction of the unity of the Church."

The history of the missions at *Tahiti* is one full of instruction as to the tyrannical and despotic spirit of Rome, and its hostility to our holy religion. Protestant missions had there been eminently successful in reclaiming savages from barbarism to civilization, and from idolatry to the pure worship of God. This roused the enmity of the Jesuits. They sent a mission. The Queen Pomare did unhappily what the King of Sardinia, or the Pope of Rome would have done—she expelled the missionary who taught doctrines that the Government thought wrong. It was a false step, and grievously has it been punished. The French sent their vessels of war to levy heavy fines, and re-land the Jesuits. In the same way they insisted on the repeal of the law against the introduction of foreign spirits, with another heavy fine, which the inhabitants were unable to pay. Upon this, the French burnt the town, waged war against the islanders, claimed to be protectors of the island, and subdued the people, and the queen is now in bondage under French and Roman power. This is Popery in the Nineteenth Century! This is a Papal country assuming the protection of the Roman Catholic religion! The guilt of the blood of murdered Tahitians is chargeable on Popery.*

It must be very humbling to considerate Frenchmen, that their country has been dishonoured by such a triumph of a great nation over a petty island, and by such a mockery of Protection; just as it is very humbling to considerate Englishmen, that we compelled the Chinese to admit our opium, and punished their resistance with the massacre of tens of thousands in the war which we waged. Truly, professedly

* It should be known, that, not only British and American Missionary Societies, but the Foreign Missionary Societies of Paris, Geneva, the Canton de Vaud, and the Netherlands, have expressed deep Christian sympathy with the London Missionary Society, on occasion of this instance of Romish oppression at Tahiti, by the forcible introduction of Popery.

Fuller details about Tahiti will be found in the following Reports of the London Missionary Society:—For the year 1843, at pages 4, 5, 21, 22, 26. For the year 1844, at pages 7, 8, 9. For the year 1845, at pages 14, 15, 16. For the year 1846, at pages 8, 9, 10, 12, 13. For the year 1847, at pages 2, 3, 4, 5, 6, 7.

Christian nations have in these things shown national apostasy from the spirit of the faith and practice of the Gospel.

The exceeding difference between the course of Protestantism and that of Popery, in regard to LIBERTY OF CONSCIENCE AND TOLERATION, is evident. Whatever be the opinion of the authorities in a land, God requires each one to receive and confess that which, according to the light of his conscience, he believes to be God's own truth, drawn from his word, and under the teaching of his own Holy Spirit. The language of the apostles to authorities opposed to them was, *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard.* Those governors who know that they have the truth, and that it is drawn from God's infallible word, will have nothing to fear from this liberty of confession. They will rejoice in circulating the Holy Scriptures, lending no countenance to the gross blasphemy and falsehood, that more evil than good, on account of the rashness of men, results from the indiscriminate perusal of them. They will freely allow others peacefully to circulate books, and teach and defend their views of the Christian religion, abstaining from open blasphemy against the Lord of All, and from turbulence and immorality. Protestant kingdoms respect the rights of conscience. This is the case with every place under British authority. We admit Roman teachers and Roman books with perfect freedom. Truth shuns not the light. Error must keep itself free from the invasion of that light. Look at Papal countries—Spain, Sardinia, Italy, Austria, Portugal, Madeira. See how, in every place where Popery is supreme, they carefully exclude as the worst of books the Holy Scriptures, and as the worst of teachers the Protestant Missionary. No sooner is Cracow placed under the dominion of Austria, than the Protestant Missionary to the Jews is warned off by the Austrian Government in these words:—"May 18, 1847: Whereas, in conformity with existing laws, foreign Missionaries are not permitted to reside in the imperial and royal states, you are hereby informed that you are to leave the imperial and royal territory with the less delay, inasmuch as you have no doubt already received an intimation to that effect from the British ambassador at Vienna."

It has been well observed by Dr. Kalley:—

"At a time when so much is done and proposed by Protestants for the relief of Romanists, it is not uninteresting nor unimportant to inquire, how Popery reciprocates this liberality; and when she asks so much from Protestants, it is natural to consider what example she exhibits in the way of conceding similar benefits to Protestants, in those countries where she has supreme power.

"She petitions leave to parade our streets with all her pageantry, while she extirpates

from Madeira hundreds of guiltless persons, merely for worshipping God according to their consciences in the privacy of their homes.

"Protestant England grants to Romanists the most perfect liberty to conduct their religious exercises in public. Popery casts Protestants into prison, and treats them as persons who have forfeited their civil rights, merely for reading their Bibles in private. British Protestants have willingly, and most nobly, been subscribing tens of thousands of pounds sterling for the relief of famishing Romanists, while Popery in Madeira has been cursing every one who will dare to give bread, or water, or even pay their just debts, to men whose only crime is being Protestants.

"The British Government appoints a day of humiliation before God, on account of judgments that have fallen on the Romish portion of their population, while the Popish prelate of Madeira orders *Te Deum* to be sung in all the churches, as an expression of joy for the successful perpetration of atrocious outrages upon British and Portuguese subjects, whose only crime is being Protestants.

"Protestants have, in their generosity, been scouting the idea that Popery could revert to her ancient Inquisitorial proceedings, at the very time when one Popish Court sentenced a woman to death for blasphemy, heresy, and apostasy; and a higher Popish Court declared that it confirmed that sentence for these crimes, but modified it in that case, because the indictment had been merely for blasphemy.

"The greatest Protestant nation has been annulling, in favour of Romanists, laws enacted for bulwarks around the Protestant rights and liberties of this country, while the Government of Portugal has, in obedience to Popery, but in direct violation of their own laws, been systematically trampling on the civil rights both of British and Portuguese subjects, who were guilty of no crime but being Protestants.

"Protestant Britain has been busily removing from her Statute Book obsolete laws against Romanists, while Popery in Portugal has revived and acted on its obsolete Inquisition-law of 1603, by which Protestants may be banished to the coast of Africa for "not believing in any saint;" and she has declared that law available against British subjects, notwithstanding the treaty.

"Nor has Popery rested even there: she has hired a mob of Portuguese ruffians to attack and plunder a British subject's house, in direct violation of the treaty; she has ransacked his private papers, and induced the Portuguese authorities to refuse him the protection which the treaty guarantees; so that his life was placed in jeopardy, and he and his family were expelled from the Portuguese dominions; and when all this was done, a Popish canon carried about for signature, a petition to her Majesty the Queen of Portugal, praying that more stringent measures might be enacted, so as to suppress effectually all inquiry, and extinguish for ever every spark of liberty of conscience.

"In short, Popery has been exhibiting in Madeira, in 1846, that which, in former ages, it manifested in other lands, and which is proved by every page of its history, namely, that it is essentially and inexorably despotic, and the most powerful engine for the destruction of the rights and liberties of the subject. It has shown that, when it has the power, it will restrict the liberty of Protestants to the bare liberty of thinking—a liberty of which no despot can deprive the veriest slave. It has forced men of liberal politics to sanction and to practise the most cruel persecution of their unoffending fellow-subjects, and displayed what it can induce even such men to perpetrate, when they fancy that their political measures require the support of the Popish priesthood."

In the midst of all the intolerance by Popery in papal lands of the Protestant faith, while here Papists have the fullest liberty of worship and of disseminating their doctrines, it is not a little remarkable to find, that at a meeting of the Roman Catholics at the Crown and Anchor Tavern, on the 29th of June last—the Rev. Dr. Morris, Bishop of Troy, in the chair—a political association, called the "Westminster Association of St. Thomas of Canterbury for the Vindication of Catholic Rights," was formed, with these self-condemning resolutions, (self-condemning as embodying the idolatry of Rome, and its thirst for supremacy,) complaining of the oppressions under which Catholics suffer in this country:—

It was proposed by the Rev. John Moore; seconded by Mr. Amherst; and carried—

1. "That the Catholics of Great Britain and its colonies are exposed to many grievous oppressions, some of them of such a nature as to peril the everlasting welfare of thousands. That against these—though admitted to be at variance with justice, and even the avowed principles of modern legislation—the poor Catholic, more particularly, has no adequate defence or protection; that therefore it is their bounden duty to procure, by all lawful means, the due administration of those laws which are just, and the speedy repeal of those which are unjust; and that the Catholics of the metropolis, from their numbers, position, and opportunities, are more particularly called upon strenuously to exert themselves in this matter for the common good."

It was moved by Mr. F. Lucas, and seconded by Mr. L. F. A. Buckingham; and carried—

2. "That the oppressions under which the Catholics suffer—though grievous to them as citizens and subjects—are more especially hurtful by reason of the spiritual degradation they entail upon so many thousand souls; and that however right and needful it may be to seek redress by human means, yet our hopes of success being founded on God's blessing and the help of the saints, this meeting has heard with satisfaction of the proposed establishment of a General Association for London and its vicinity, under the protection of our blessed Lady, the help of Christians, and St. Thomas of Canterbury."

When the chief papal kingdoms of the earth give a freedom to Protestant teachers and booksellers, anything corresponding to the liberty Romanist teachers and booksellers have here,—when indexes of the Roman Church cease to prohibit and prevent the circulation of Protestant books in Roman countries,—when "the liberal Pope" Pius IX. ceases to denounce the vernacular translation of the Bible and forbid it to be read, it will not then be ridiculous for Roman Catholics in this country to begin to complain of oppressions here, and ask for farther liberties.

The *exquisite sensitiveness of Rome* to the least slight in a Protestant country, wonderfully contrasts with its bitter persecutions in Tahiti and Madeira. When Papists were not included in the grant for National Education, the Catholic Institute was called together; the Earl of Shrewsbury took the chair, and, amidst much applause, a resolution, moved by the Hon. C. Langdale, and seconded by Bishop Wiseman, was carried:—

"That this meeting, deeply impressed with the outrage offered to the rights of conscience"—

[Surely they must have blushed in using such words with the many outrages of Rome]—

"by the declaration of her Majesty's present Government, that Catholics are to be excluded from a participation in the grant of £100,000 to be voted by Parliament for all other religions, call upon all classes of their fellow-subjects to unite in one cry of indignant reprobation"—

[Not, my hearers, against the King of Sardinia or the Pope, for their insults to Protestants]—

"at this insulting exception from a public grant paid out of the public funds, under the administration of a ministry who have appropriated to themselves a title of liberal;

but whose shrinking policy is that of a sect who have countenanced the worst features of religious intolerance."

To murder Tahitians, and drive inhabitants of Madeira from their island, may be all very right; but to refuse support to the idolatries of Rome, that is "the worst feature of religious intolerance." Oh, when will English eyes be opened!

CHAPTER III.

THE ZEALOTRY OF PAPISTS TO DIFFUSE POPERY.

ZEAL for the propagation of the true religion undoubtedly accompanies true and living faith, as faith ever works by love. We see this in its brightest manifestation in the primitive Church. We see it in all the revivals of religion in each successive age.

It is the property of Popery to assume every form of godliness; and we deny not that the earnest and devoted adherents of the Church of Rome may possess much of the real power. The Scriptures show us that there are the true servants of Christ in the midst of Babylon. (Rev. xviii. 4.) This makes it especially "the mystery of iniquity."

We see this character of Popery very distinctly exhibited in its missionary zeal. Muratori begins his relation of the Missions of Paraguay (published in English in 1759) thus:—

"Amongst all the marks that serve to distinguish the Catholic Church from sects delivered over to error, the ardent zeal she has ever shewn for the propagation of the Gospel is one that strikes us most. Guided at all times by the same spirit of charity, it has never ceased sending into divers parts of the earth fervent labourers to plant the true faith. There has always been in her communion a number of persons courageous enough to undertake, without reserve, all the fatigues of so painful an employ, and to expose themselves to all the dangers that are inseparable from so arduous a task."

He then states their multitude, labours, and sufferings in America; and adds:—

"Let the modern sectaries be considered: this heroic charity will not be found among them. They are wholly bent on extending their dominions, and leave the bringing over of idolators and infidels to the belief of the Gospel to the missionaries of the Catholic Church, and freely resign to them the inestimable advantage of being consumed with evangelical labours, and exposing their lives to enlarge the kingdom of Jesus Christ. Hence the Church in communion with Rome is the only one that keeps up the first spirit of Christianity. She alone, like the primitive Church, abounds in apostles and martyrs. Hence she alone is the true spouse of the Saviour of mankind."

There was more reason for such a statement when Muratori wrote than there is—blessed be God!—now. Yet even then the labours of faithful Protestants, like Eliot and Mayhew, in the 17th century, in America, and like Ziegenbalg and Schultze in India, had rescued the reformed Churches from the entire truthfulness of this exclusive boasting. In fact, when Popery had covered Christendom itself with

its abominations, and made it the primary duty of the faithful servants of Christ to withstand those abominations, and build up purer churches amidst multiplied difficulties, it comes with as bad a grace from Papists to exclaim against energies not being directed to foreign lands, as it would be to complain of our Lord and his Apostles during his ministry not going into all the world, while the Pharisees were "compassing sea and land to make one proselyte, and when he was made, making him two-fold more the child of hell than themselves."

There is zealotry in ignorance or error, that will make a man full of earnest toil, and labour, and sacrifices, as we see in Saul before his conversion. It is not zeal in itself, but zeal according to knowledge, that is approved and accepted of God.

Yet, let the boasting of the Romanist show all Protestants the utter inconsistency of a worldly spirit, and a cold indifference to the spread of the Gospel, with real religion.

I dare not say many words in defence of Protestant earnestness. There is such a want of zeal among nominal Protestants at large for the things of Christ: men's earnestness about religion is now so infinitely short of what it was in the earlier days of the Christian faith, when our parishes were divided, and the churches built, and endowments set apart for the ministers through the land, that we may well be ashamed of our present state. We are so manifestly in that lukewarm state towards Christ, which most of all the Lord abominates; we are so rapidly adding to our national wealth, and undertaking such extensive national works at such vast cost; our Houses of Parliament, our Royal Exchange, our railways, are such demonstrations of our willing outlay of money, where government, or commerce, or traffic are concerned; and the spiritual destitution of our larger parishes for want of religious instruction is so notorious, that the recollection of these things may well humble us, and stop our mouths, when Romanists glory over us on account of their zeal. Yet, blessed be God, missionary zeal has been spreading in this century among the Protestant churches; 25 distinct missionary societies have been formed, and they raised, in 1846, about 440,000*l.* in the year.

Let us have, however, discriminating views of the character and excellence of missionary zeal, and of its right working. Wherever there is true light, it must shine. Christians must be the light of the world. It is, however, the highest exercise and manifestation of Christian zeal, to labour to spread the Gospel where Christ is wholly unknown. In this zeal we acknowledge that, in their earlier missions, the Roman Catholics set a praiseworthy example. Many of their first

missionaries showed real love to Christ, and a fulfilment of its highest requisition : " We ought to lay down our lives for the brethren." They have gone through many privations and hardships, and lost their lives, again and again, in seeking the salvation of the heathen.

But a strange fire has often mingled with this pure zeal, and led them to adopt worldly policy and unhallowed methods for the propagation of Christianity; and we may see this now in their zeal to undertake missions for the conversion of those just gathered out of heathenism.

It is a superior zeal to go where Christ is not named. The apostle shrunk from boasting of other men's labours (2 Cor. x. 15); and Protestant missionaries have ordinarily opened fresh missions in labours among the heathen. We are, indeed, bound to confess and diffuse what we believe to be the word of life as far and as wide as we can; but the highest zeal is most like the apostle Paul's. He thus describes his aim: " Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. But, as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand."

The efforts making at this time by the Church of Rome are very extensive. There are many institutions in connection with that church for the diffusion of its principles. The order of the Jesuits (restored by a bull of Pius VII., in 1814) was formed for the express purpose of counteracting the Reformation, and reviving and extending Popery. The College de Propaganda Fide, at Rome, has an immense establishment. By these means, it is said, funds of half a million sterling per annum* are at the service of Rome. The Society for the Propagation of the Faith, formed at Lyons, and publishing the " Annals of the Faith" in this country, is more known. Its income has rapidly increased. It now amounts to about 150,000*l*. These separate establishments have not merely religious, they have also political views, which they severally pursue with intense ardour.

* Dr. Wiseman, in 1836, speaks of the annual income of the congregation of the Propaganda as not reaching 30,000*l*. Much may depend on what he means by annual income, and it is clear that the Jesuits have everywhere wonderfully revived, and made exertions that show large funds. Dr. Wiseman admits that the annual income of the Leopoldine Institution, at Vienna, goes on increasing. No doubt the wealth of Rome is very different to what it once was; yet it has still vast means, and its outward unity and combination under one head, give it resources, and enable it to apply its means for its own ends. We must also admit the power of the superstitious and self-righteous principles of voluntary poverty, and renunciation of their own will, and entire obedience, which distinguish some of the efforts of Rome. This power over men's minds may, however, be a very different thing to that spirit of self-denial, meekness, obedience, and holiness, which the Gospel, rightly received, will produce.

The Roman societies collect funds from the whole Roman Catholic world, for the purpose of arresting the diffusion of Protestantism throughout those regions of the earth which Great Britain has colonized, including the North American Continent and India. They devote the greater part of their funds to this purpose. From the reports of the Lyons' Association, for 1846, we learn as follows:—115,000 francs were spent in Australia in Papal missions, in 1846; and 258,000 francs in India; 27,776 at the Cape of Good Hope; 207,590 in our colonies in America; 34,720 in the West Indies; and 24,800 in Guiana. This Association for the Propagation of the Faith, it will be remarked, is distinct from the Propaganda at Rome. The total expenses of its missions were 151,355*l.* 14*s.* 2*d.* It is remarkable, that this association, in the same year, spent 186,656 francs in promoting Popery in Great Britain.

The Catholic Institute labours also for the propagation of Popery in Great Britain. At Drumcondra, near Dublin, in Ireland, there is a new Roman Catholic Missionary College, sanctioned by the Pope and the Propaganda, under the direction of the Archbishop Murray. Its course of studies is comprehensive. The object of the college is the education of ecclesiastics for the foreign missions. There are eight directors and professors. It is capable of accommodating two hundred students, and there are at present eighty. Candidates above seventeen years of age, and paying 10*l.* a year, and benefactors of 10*l.* a year, establish a free place for one student. The motive to aid is thus given: "The holy sacrifice of the mass is offered up every morning for all the subscribers and benefactors, living and dead, and for their intentions; they will, moreover, be entitled to a participation in the merit of all the apostolic labours, conversions, masses, prayers, and other good works, which may be the fruit of this Institution throughout the world to the end of time." Thus, "with feigned words," do they "make merchandise" of deceived Christians. Special attention of Romanists is directed to this college, from the rapid extension of Popery in our vast colonies and possessions.

In the Catholic Directory of 1847, a list is given of thirty-nine Bishops in the British Colonies and Possessions. They are over New Holland, Van Diemen's Land, Southern Australia, Western Australia, Bengal, Madras, Bombay, Quebec, Montreal, Hudson's Bay, Upper Canada, Toronto, Newfoundland, Prince Edward's Island, Halifax, Trinidad, Jamaica, Mauritius, Thibet, Hydrabad, Western Oceania, Southern Africa, Guinea, Malta, Zante, British Guiana, Gibraltar, Ceylon, New Brunswick, Oregon, and Corfu.

By this some judgment may be formed of the extraordinary activity and energy of Rome. All these bishops have large bodies of priests and missionaries acting under their direction.

This indeed is nothing to what the lovers of this world, and the lovers of its honours, riches, and pleasures, do for their respective objects; but still it is enough to make Protestant kingdoms ashamed.

Such efforts cannot be made to promote a religion so exactly suited to the fallen nature of man as Popery is, so suited to quiet his conscience and gratify his lusts, without very considerable success.

This is more especially the case among a population so circumstanced as that in the British Colonies, with very inadequate religious provisions for their wants, and with innumerable temptations to give themselves up to worldly projects for their maintenance and their advancement.

The compromise between Christianity and idolatry is so delightful to the fallen heart of man, it furnishes such relief to his conscience in the indulgence of all his corruptions, that it is very generally acceptable, and is sure of a certain measure of prosperity in such circumstances. The very spirit of independence which the situation of men in the Colonies foster, is turned by Popery to its own advancement. The spirit of democratical insubordination is essentially opposed to the Gospel, and is also an opposite element of evil to Popery. The moment a body of Englishmen are planted out as colonists, the very peculiarities of their position tend to their becoming democrats,—first, in policy and temper, and then in words and facts. But Caiaphas, and Pontius Pilate, and Herod, can unite against Christ; and, in like manner, Popery and democratical insubordination can unite against the Gospel.

Democracy and Popery, in certain stages, can well act together. We see this in the exertions of Papists by the periodical press. There is a paper printed at Halifax, Nova Scotia, entitled “The Cross,”—full of virulence, artful defences of Popery, and Jesuitical falsehood. It makes no scruple of retailing the most silly and bitter calumnies against the Reformers, as if they had never been refuted. It entitles its paragraphs, “Further Demolition of Big Protestant Lies;” “Sacrilege, Impiety, and Intolerance, of the People of ‘The Times’” (its local opponent); “Morality of the Land of Bibles;” “Is the Church of England, as by law established, the Creature of the State or not?” Luther is an “impure maniac;” Calvin is “personally immoral;” “the Robespierre of the Reformation died vomiting forth execrations and blasphemies;” Knox is “traitorous and bloody;” such are the

falsehoods weekly sent forth by a journal published at five shillings by the year. This Romanist paper is not, however, approved by the most respectable Romanists, and has met with able opponents in "The Times" and "Guardian." The following extract is quoted from "The Cross," by a correspondent in the late "National Protector," as a description of Protestantism, and of the Church of England :—

"For their sentiments on Protestants in general :—

"We must express our serious opinion that Protestantism and ignorance are so nearly allied, that one cannot exist without the other. No man would be a Protestant if he really knew what he was protesting against. Protestantism is based on falsehood, its essence is deception, its food is calumny. It imputes to the Church from which it has rebelled, the most odious doctrines—doctrines which she abhors more than her calumniators; and thereby cruelly imposes on the hopeless (?) hapless and ignorant victims of its treachery. The very term, Protestant, as applied to a religious belief, is an exponent of ignorance, an empty sound, an unmeaning title, a mere negation, an idea without point or substance, a common noun which may signify anything or nothing, which can be applied to ourselves as well as to the editors (of the *Times*); for we too are staunch Protestants; we *protest* against all unscriptural doctrines, all schismatical divisions—against all calumnies and misrepresentations—against all lies and fables—against all rash judgment and detraction—against all superstition and infidelity—and all idolatry and blasphemy. (!) We fervently pray, too, that the Protestant ignorance of the *Times* and such benighted fellow-creatures may be speedily dispelled by the light of truth, and that the veil of error may be taken away from their hearts, as in the case of the illustrious band at Oxford, at Cambridge, at Leeds, and London; whose learning and research prove the truth of our assertion, that it is impossible for Protestantism to exist, unless through ignorance of Catholic tenets.' Let me again quote the words of this organ of the 'eighty or ninety thousand Romanists' in Nova Scotia, which declares, that 'when this unsightly heap of absurdities, the Church of England, who proclaims and promises, admits and condemns, the right of private judgment—who sternly refuses to all dissenters from her communion the exercise of that privilege which herself so clamorously wielded against the Church of Christ;—when she who concedes in one breath her own *fallibility*, and excommunicates in another, all who presume to differ from her piebald articles;—when this Church, who invokes the name of Charity, though she has robbed God's poor of their inheritance in England and Ireland for three hundred years; when this Church, who has frequently made a hunting waste of the fairest plains of our country—who has gorged and fattened on the blood and tears of the Irish people—whose Gospel code has not been the Bible of the God of Peace, but the word of the Destroyer—who has gone forth on her errand of desolation, not to bear good tidings but to immolate victims; whose altar was a gibbet, whose homilies and articles were bullets and bayonets,—when this poor degraded *Creature of the State*, which *made* her, and which *could destroy her to-morrow*—when this headless Church of cradled bishops and petticoat primates;'"—&c., &c.

Rome is no real friend to liberty. True religious liberty is the most precious of all liberties to an immortal being, and the real source of safe liberty in everything else: without it other liberty may be full of danger and mischief.

In every respect, then, is the present zealotry of Rome to be dreaded, as one grand enemy of the loyalty, the Protestantism, and the prosperity of our country.

I cannot close this account of the zealotry of the Roman Catholic Church better than with M. Quinet's *coup d'œil* of the general history of these missions :—

"Follow those vast enterprizes on the coasts of Malabar in China, and above all in Japan. Read and study these events in the writers of the Order, and compare the de-

sign with the success. The history of those missions is in itself very uniform : first an easy success ; the chief of the country, the emperor, is gilded over, seduced, and courted ; a part of the population follow the example of the chief, then at a given moment the chief perceives, or fancies that he perceives, an imposture ; thence follows a reaction so much more violent as the confidence had been at, first implicit ; the population falling away at the same time as their chief ; persecution exterminating those who were truly converted ; the mission scouted, leaving scarcely any vestige : the Gospel compromised, shipwrecked upon a cursed shore which remains for ever deserted ;—such is the summary of all those histories, and yet who could ever read them without admiration ? What ability ! What genius in resources ! What skill in details ! How many proofs of noble courage ! and how badly they know me if they think I have no heart for such things ! What heroism among private individuals ! What obedience among the inferiors ! and what combinations among the superiors ! It is impossible to carry further patience, fervour, and resolution.

“ Well, what is more surprising than all that is, that so many labours, so many proofs of associated devotion, ended in producing nothing ! How can this have happened ? Because, though individuals were devoted, the maxims of the body were bad. Who ever saw the like of this ? This Society at bottom deserves rather pity than anger ! Who ever worked more, yet who ever reaped less ? It has sown upon the sand ; and for having mixed up the Gospel with intrigue, it has undergone the strangest chastisement in the world ; and this punishment consists in ever working and never reaping. What it raises with one hand in the name of the Gospel, it overthrows with the other in the name of policy. That Society alone has received the terrible doom, that it produces martyrs, and that the blood of its martyrs produces only brambles.” *

* This extract is taken from the *Christian Ladies' Magazine*, of Nov. 1847 (pages 408, 409). Many striking particulars of the Jesuit Missions will be found in that article.

CHAPTER IV.

THE GOVERNMENT SUPPORT OF POPERY IN THE COLONIES.

THE different situations and circumstances of the Colonies have occasioned considerable variety in reference to the support of religion by the State. Some have been penal settlements, like those in New South Wales, demanding the assistance of chaplains supported by Government. Others, like Sierra Leone, have originated in philanthropic efforts, and have received similar aid.

In some the open idolatry of Paganism has been the predominant religion, and the favour of Government has ever been manifested in countenancing the shameful idolatries of the heathen.

In some of these colonies, taken from nations with whom we have been at war, as Malta and Canada, the Roman Catholic was the prevailing religion ; and in Canada an establishment was secured to them by Articles of Capitulation.* In others, Romanism has been introduced, partly by Roman missionaries, and partly by emigrants, who had previously belonged to that religion.

In Canada, Mr. Bettridge shows how remarkably backward the Home ; as well as the Colonial Government have been, to give real aid

* See Bettridge's “ *Brief History of the Church in Upper Canada.*”

to the Church of England. The mixed religious profession of our Colonies must not be lost sight of. There are no accurate returns published on this point. The population of Nova Scotia in 1842, was 178,237. It is supposed now to be 200,000, one-fourth of which are said to be Roman Catholics. Halifax, with a population of 25,000, is supposed to have 10,000 Roman Catholics, great numbers being Irish. Prince Edward's Island had, in 1842, 47,034 inhabitants, and now 50,000;—about 18,000 are now reckoned as Romanists. Everywhere the Romanist is struggling for political power.

Foreign nations have felt the importance of supporting, in their dependencies, the national religion of their country, as a means of strengthening the union to the Parent Country. It is not the highest Christian motive, but it is a truly wise and patriotic policy. We may see this in the great efforts made by the Dutch, the Spaniards, and the Portuguese, to introduce their respective forms of Christianity. Mr. Packington justly stated, in the House of Commons, on the 13th of August, 1838, "I cannot refrain from deploring the policy which has been at all times adopted by Protestant England towards her Colonies. Most different has been the practice of Roman Catholic Governments, and more especially of the French, in Canada. At the time of the conquest in 1759, we there found the most ample provision, both present and prospective, for the religious and general instruction of the people; and it would seem that the subsequent events of the American war in some degree impressed upon the Government the fact—a fact which has been amply confirmed by the occurrences of last winter in Canada—that there is no stronger security for loyalty and affection between a Colony and the Parent State, than community of religious worship."

Our country has not been without a striking lesson on this subject. There is reason to think that we lost the United States, as a possession of the British Crown, by our rulers, in Church and State, having neglected, grievously, its religious welfare, and having refused to listen to the warnings repeatedly given on this subject. It was a just retribution from a righteous God. Testimonies of the missionaries before the separation were plain and earnest, as may be seen in Mr. Hawkins' Notice of the Missions of the Church of England.

The Rev. Dr. Chandler, missionary of the Society for the Propagation of the Gospel, wrote to the Society in January, 1766, ten years before the Declaration of Independence: "If the interests of the Church of England in America had been made a national concern from the beginning, by this time a general submission in the Colonies to the Mother Country, in everything not sinful, might have been expected,

'not only for wrath, but for conscience' sake.' And who can be certain that the present rebellious disposition of the Colonies is not intended by Providence as a punishment for that neglect?"

Pressing the importance of Episcopacy in America, in 1767, the Rev. John Beach stated, "If those great men upon whose pleasure it depends to grant us such a blessing, did but know as we sensibly do, that the church people here are the only fast friends to our subjugation to, or even connection with England, as has lately appeared, they would, even upon political reasons, grant us the favour we have so long wished and prayed for."

Similar sentiments were repeatedly brought before the Gospel Propagation Society, and appear to have been pressed on the Administration by our Bishops, from time to time, without success, till it was too late. Without exception, the Episcopal Clergy were loyal, at great personal sacrifices to most of them.

The Rev. Thomas Barton, another missionary of the Society, writes, in December, 1770, to the Society, "It requires not the sagacity of a politician, if he is but acquainted with the temper and the disposition of people here, to foresee that the more the Church of England in the Colonies is neglected, the less hold will the Parent Country have of them. God grant that those at the helm may see these things in their proper light."

Within six years of this warning the United States separated from the British Crown.

It is indeed also to be remembered that a mere formal religion, without life or energy, will be worthless as a bond of union, and will not avail for full national blessings. But there seems to have been a very grievous neglect in maintaining even the outward form of the Protestant religion. The American Colonies were then left, as it regarded the Government, almost wholly unprovided with pure religious instruction. Had it not been for the exertions of the Society for the Propagation of the Gospel, while other bodies of Christians largely exerted themselves, the Church of England would have done little indeed for maintaining or diffusing Christianity in these vast colonies. Thus the British empire lost that vast strength of oneness with the United States, which the maintenance of the Protestant religion, and a more considerate regard of the religious welfare of her Colonies might have continued to this day, with increasing blessings on both sides.

Very inadequate are all voluntary exertions fully to meet the great exigences of our Colonies.

The Bishop of Australia, in July, 1843, speaking of the valuable

effects of the labours of the Gospel Propagation Society, shews that Atheism would be dominant without them. He mentions, by name, eighteen districts, with a population of 14,000, in which nothing whatever is done to keep alive the knowledge of the truth among the people, except what is done by the Clergy in connection with the Society. He says :—

“ But for the exertions of the Society, these immense tracts of country would be altogether destitute of the very name and offices of religion ; except that, I believe, the Roman Catholic or Presbyterian ministers may occasionally traverse some portions of them. It is impossible to estimate too highly the services which our Clergy are here placed in a position to confer ; inasmuch as *they may in reality be said, so far as their restricted efforts can accomplish it, to be resisting the establishment of the dominion of Atheism.* It may appear a strong term to employ, but I use it deliberately, upon conviction, from experience. Indeed, I should be greatly failing in my duty were I not to implore the aid of our venerable Society, in representing to Her Majesty’s Government its indispensable obligation to render some encouragement to that good cause, the cause of the Church of Christ, which our efforts are now singly maintaining in these districts. *I think I speak advisedly when I say, that the outlay of the Government for religious purposes, within these eighteen districts, has not, up to this date, amounted to 400l., though I believe that the expenditure, within the same, for civil purposes, amounts annually to nearly 15,000l., and the revenue collected from them may be of double, or nearly thrice that amount.*

The new Bishops appointed to our Colonies at Melbourne, the Cape of Good Hope, and elsewhere, have publicly shewn to large assemblies the miserable state of religious destitution in which these Colonies have been left.

The sign of the times that, I think, will cause most anxiety to earnest Protestants, is the false liberality which animates so many of our leading statesmen, with its direct tendency to scepticism and infidelity. It is right to make what I mean clear here. I will endeavour to do so by the plain declarations of some of our principal statesmen, most looked up to by the nation at large. Sir Robert Peel, when Prime Minister, on the 3rd of April, 1845, speaking of a wise PROTESTANT LANDLORD, describes him as saying :—“ I should act against the will of the Supreme Judge if I refused my assistance in order that you should enjoy the consolations of religion ;”—that is, of those sacrifices of masses which our Church calls blasphemous fables and dangerous deceits, of purgatory, of penance, and of extreme unction. This wise Protestant landlord is farther made to say, “ I feel a conviction that I shall act more in accordance with the principles of the faith which I profess, by seeing that you have these consolations. I differ from you on religious doctrines, but still my wish is, that, in the hour of need, you should receive spiritual instruction and consolation from the hands of those from whom you can derive them. I will consent, therefore, and I will give you a piece of ground for a chapel. I will *contribute* towards its construction. Nay, more, I will subscribe something for the maintenance of that minister who is to inculcate

doctrines which you believe, but which I cannot agree to." God Almighty deliver us from such wisdom, and such liberality! Fully acquitting Sir Robert Peel of all intentional infidelity and dishonesty, I cannot reconcile such sentiments with a truthful adherence to the Protestant faith.

Nor is it confined to one side in politics. Here is our extreme danger; it pervades the minds of leaders on all sides. Lord Morpeth, in the late West Riding election, is said to have told his constituents, in explaining his course on education, and his reservation on that subject:—"When I hear it said we will not be privy to promote or disseminate error, we will mention nothing but the teaching of truth. Why, gentlemen, truth and error, what words, what mockeries are these, in the lips of such as us, and all like us! Truth and error, which perhaps may escape the accurate discernment of even angelic natures—

‘Of the rapt seraph that adores and burns.’

I doubt whether, even if we could summon before us some bright inhabitant of the upper sphere, he might not be the foremost to tell us that the Almighty has made all his creatures to love him, and none to comprehend him." It is grievous to read statements manifesting such a Pontius-Pilate doubtfulness of mind.—What is truth?—from such a man! He spoke as if all truth could not be held in due subordination—the less to the greater, things indifferent to things important, and things important to things essential.* Such a statement appears

* The argument used wholly fails, unless it can be shewn that vital and essential truth is not clear, and cannot be stated distinctly and clearly. The Scripture brings before us the weightier things of the law as weightier, and uses "great plainness of speech" in all essential things. In lesser matters there is no doubt greater room for diversity of opinions, but here that which chiefly obscures truth is our love of sin. The fulness of truth in all its proportions is known only to God, and hence we need so much the Holy Spirit to guide us in our searches after truth. In my "Brief View of the Evangelical Alliance" I have thus noticed the subject:—

"The due subordination of all truth needs eminently the grace of the Holy Spirit. He who sees all truth and knows all mysteries, sees all in their own place, and is the author of peace and not of confusion. Those who are fully under his teaching will have a healthy view of divine truth. They will not be vehemently zealous for minor truths, while they are careless for the greater. They will not wrangle for a form, and neglect mercy, judgment, and faith. They will not exalt the truths which at present separate, because most Christians do not see them, above those which unite, because they are the common food of every believer. The analogy or proportion can only be learned from the teaching of the Holy Spirit. Worldly minds look at the visible Churches under their varied denominations, and see little but confusion. Nor is this surprising. They have no discernment of essential union below the surface of circumstantial discord and separation. Now, as this discernment is entirely wanting to worldly men, so there may be but a limited degree of it in many Christians. Thus the sectarian spirit of jealousy and strife will prevail over the Catholic spirit of love. Even when in the right in minor things, this limitation of spiritual discernment may pervert their knowledge itself into a seed of spiritual pride and an occasion of discord."

"We need the Holy Spirit, not merely to discover to us the mutual errors which keep

to me the natural foundation for either Popery or infidelity, and really to upset the plain statements of the Bible. (Mark xvi. 15, 16; John iii. 19, 36.)

The same spirit was seen in the London election, in the return of a Jew as one of the Members, of which the Prime Minister thus boasted, after speaking of the triumph of civil and commercial freedom :—

“ And now, gentlemen, I touch upon another point of the present return, which is no less a triumph—a triumph for the principles of religious liberty. Gentlemen, I am happy to say, that, although that progress has not been so quick; although the progress of the nation in the principles of religious freedom has not been so rapid as that to which I have just adverted; yet if we look back some forty years, and consider that then religious intolerance was in its prime and in its vigour; that in the guise of ‘No Popery,’ it raised a cry—a powerful and predominant cry—against those who differed from us upon religious subjects; yet that the day has now come, when—the disabilities which affected the Protestant Dissenters, and also the disabilities which affected the Roman Catholics, having been removed—I say the day has now come when you have declared, by the election of Baron Rothschild, that the last vestiges of religious intolerance must be removed, and that hereafter the privileges of the free people of this United Kingdom—the privilege to serve the crown, the privilege to represent the people in Parliament—are to be enjoyed by all classes of her Majesty’s subjects, without distinction of religious persuasion. Can you doubt, gentlemen, that such a decision on the part of the electors of the city of London will have its weight, its great weight, I should say its prevailing weight, in the deliberations of Parliament; and that the next Parliament will have the glory of establishing and proclaiming at once the completion of the great social edifice of civil, of commercial, and of religious freedom.”*

Thus we are giving that power which God intrusted to us as a Protestant nation to maintain his truth, not only to the followers of the apostasy, but also to open and avowed enemies of Christ; and making it impossible for the Parliament to confess together, and act

us apart, but also to mould our views of all known truth into due subordination, that the less may be seen to be less, and the greater be seen to be greater, that forms may be distinguished from substance, the body from the soul, the foot from the eye or the ear, and all from the heart. We need to prize essential truths as essential, integrals as integral, and accidentals as accidental. We need to remember, that of all duties the most essential are love to God our Saviour with all the heart; and genuine, unfeigned, fervent love to all, whatever their foibles, or their errors, who love the Lord Jesus Christ in sincerity.”

* I cannot give a part of the address which I think objectionable in Lord John Russell, without adding my friend, Lord Ashley’s, gratifying testimony to the personal character of one in so high a station: “He is a man of a fine understanding, and of this I am sure, that he has a most patriotic and a most generous heart; and if he fail, it will not be because he is guilty of self-seeking, but because he may have failed to apprehend the length and breadth of the sentiments of the people of this realm.”

The flippancy with which the *Journal des Debats* in June last avowed French unbelief is instructive: “It is without cause people give us a bad name. They say we believe in nothing; the fact is we believe in everything. We protect equally the Gospel and the Koran. We build at the same time churches and mosques, and our flag floats impartially over the Cross and the Crescent.”

When this was objected to by one of the Romish bishops, the same paper, in retracting its assertion, says: “We do not think, in short, with the Jesuits, that to protect equally all religions is to profess them all; in other words, that the same person can profess at the same time all religions. This would be atheistic, or rather it would be absurd. We think, on the contrary, that to protect equally all religions, is to render the most entire homage to the liberty of the human conscience.”

The matter is thus made worse: a fresh idol is set up, as well as real infidelity avowed.

upon Christian truth. How different the freedom of lawlessness from the freedom wherewith the Son of man makes free! Our fellow-subjects will find, I fear too late, that while our statesmen "promise them liberty," they are speaking "great swelling words of vanity." The stubbornness of evil will be no more overcome by the evacuating of Christian government, and the unbridled lawlessness of fancied liberty, than by the harsh severity of oppressive laws. The Gospel is the great instrument of really blessing us, to be wielded by those appointed by Christ to govern the nation.

It may at first sight seem a most reasonable course, for the Government to distribute taxes raised from the country, in proportion to the respective numbers of those holding various religious sentiments, and among all the ministers of different forms of religion. It may seem a very encroaching assumption in any one body, to expect that the Government support should only be afforded to that body. This subject is too large to be fully considered here. But are we to lose sight altogether of the revealed will of the great Governor of all? It comes to a simple matter of faith. Are the powers that be "ordained of God," and "his ministers to us for good?" Is Christianity true or false?—If it be true, let us support it in its purity as far as the national conscience will allow. Is Popery Christian or anti-christian?—If it be anti-christian, then, under all reproaches of want of liberality, partiality, and oppression, let us withhold all support from it, and seek in every way to enlighten Papists.

This objection is, indeed, one of the subtle forms of the unbelief of these days. It goes on the principle that there is no certainty in any religious truth,—that the Bible is darkness and not light; and therefore the Bible must be dethroned, and man's opinion have the rule,—in short, that God must be displaced as the Supreme Governor, and man must be obeyed.

In answer to all this, we say the Bible is a clear and a sure light,—“a lamp to the feet, and a light to the paths.” The declaration of Divine wisdom applies to the whole Bible, “All the words of my mouth are in righteousness. There is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge.” The real cause of human error is sin. “Evil men understand not judgment, but they that seek the Lord understand all things.”

It is the clear duty, then, in my judgment, of all professedly Christian governments to know and be sure of God's truth as revealed in his Word, and thus to honour and uphold that truth, and to maintain and diffuse it, discountenancing and discouraging all contrary thereto,

as far as the state of the national conscience will wisely allow. In a Christian Government like ours, where the Protestant faith is so largely and generally recognised, the way is clear for acting on its principles. In no case ought there to be persecution, either practised or allowed. In all cases whatsoever ought idolatry, Popery, Mohammedanism, and Judaism to be separated and disconnected from the British Government, as to any favour or support, or any participation of Government acts. Systems bringing down Divine wrath on nations ought not to be united with a Christian Government; all efforts should also be encouraged for imparting to those under such awful delusions the blessed light of the Gospel.

To support directly opposite systems of religion in vital and essential principles is a suicidal act, and falls under the condemnation, "Out of the same mouth proceedeth blessing and cursing; my brethren, these things ought not so to be," James iii. 10.

Having sufficiently proved that Popery is superstitious and idolatrous, having shown that the Queen declared this at her coronation, we maintain, that to give national support to Popery IN ANY DEGREE, is to commit wickedness in the sight of God, and so is destructive equally to the crown and the nation. Nothing can be plainer than the Divine testimony: "It is an abomination to kings to commit wickedness, for the throne is established by righteousness," Prov. xvi. 15. "Righteousness exalteth a nation, but sin is the reproach of any people," Prov. xiv. 34. It is no pleasure to me to find fault with our rulers. I desire to honour them, and in all things lawful to submit to them. I have been anxious to notice every alleviating circumstance under which our rulers have been led to support Popery, in the spirit of the blessed Apostle, who, while he plainly declared the sin of the Jewish nation in killing the Prince of life, yet added, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." But the honour of God and the maintenance of his truth are yet dearer to us.

THE ACTUAL SUMS WHICH THE BRITISH GOVERNMENT ANNUALLY GIVES FOR THE SUPPORT OF RELIGIOUS INSTRUCTION IN OUR COLONIES have been stated in returns made to Parliament.

And first,—glory be to God!—amidst all our national unfaithfulness, sums averaging annually about £42,000 out of the British Treasury, and £114,000 out of the Colonial Funds, have been paid for the advancement of the Protestant Established Church of England, and the support of its ministers in Colonies, exclusive of our Indian empire. The sums paid to the Scotch Established Church in these Colonies out of the British Treasury have been very small; those out of the Colonial

Funds paid to the Scotch Church, to Wesleyans, and to Dissenters in general, average about £34,000 a year. In Hindostan, the sums paid in 1845 for the Established Churches of England and Scotland, amount to above £100,000 a year. Small as these sums are, compared with the extent and population of our Colonies, and the vast importance of true religion to their best welfare, let us be thankful that so far true religion has been recognised.

But here is the unhappy course which has been pursued: an opposite and hostile religion, a religion pronounced by our Government to be superstitious and idolatrous, has also been encouraged and maintained, counteracting, nullifying, and making absurd and contradictory what otherwise would have been a national testimony to the truths of God.

From the last-published accounts in June, 1845, it appears that in our Colonies, exclusive of the East Indies, the following sums were paid for the support of Roman Catholic teachers. In our Colonies in general:—

Out of the British Treasury.		Out of the Colonial Funds.	
1840	£1,720	1840	£17,430
1841	1,944	1841	19,646
1842	2,024	1842	24,216

The increased amount of the sums paid for the support of the Roman Catholic teachers has also latterly exceeded the proportionate increase for the Protestant Churches.

In the East Indies, by the return from the East India House in 1845, it appears that the following sums are annually spent by the Government in the support of Roman Catholic priests: Bengal, 6,606 rupees; Madras, 7,730; Bombay, 8,268;—in all, 22,604 rupees. Thus above £2,000 is paid also by the Government in India for the maintenance of the same idolatrous system, withstanding and trying to overthrow our Protestant missions.

I admit all the difficulties which the general worldliness and unbelief of the nation, and the divisions of the church, place in the way of Government. No free Government can go far beyond the national conscience. The sin is more a national sin, than the sin of particular rulers. The sins of the true churches of Christ here have been a mighty stumbling-block in the way of the diffusion of divine truth. I fear that our divisions are likely—looking at the present state of the minds

of many in the very important work of education in national schools—to cause our Government to proceed to the entire separation of religion from all schools in our Colonies, maintained by the Government. There are now Government schools in India, on the plan of the total exclusion of the Holy Scriptures and Christian instruction. This is another sad feature of the downward course of a professedly Christian Government. It is the most dangerous of all the plans for attempting to improve our colonies. Those who, in unbelief, shut out religion for fear of overturning our Government, are left to the unhappy course of introducing knowledge and science without religion. The consequences are already appearing. This system raises up men of great talent and human attainment, without the regulating principle of the fear of God. The Government course actually prepares men to become leaders in insubordination, and mighty advocates for the rejection altogether of the parent state. Thus a race of talented infidels may soon renew in our distant Colonies the horrors of the French Revolution.

The Church Missionary, Weitbretch, informs us—

“Our young Hindoo philosophers are already holding public meetings, in which they declaim on liberty and patriotism, represent the Government as tyrannical, and express the hope that the time is now coming for them to defend their liberties, and claim the privileges of a free nation.

“There are at present twelve two-weekly and weekly papers, published by young Hindoos in Calcutta: in these it can be clearly seen, that the seed of infidelity which has been dispersed, is growing apace. Only one of these papers (the *Chundrika*) is written in the bigoted orthodox style of Hindooism; the others are more or less pledged according to the new philosophy; and the youthful writers rejoice, like young birds escaped from the nest or cage, in the new light of reason which bursts upon their vision, in the schools of Government. There can scarcely be any doubt that in the order of God’s providence, India will one day be freed from English supremacy; but it is awful to think that its government shall be abolished, as was that of France, by philosophical infidels.”

It is not without long-tried experience of evil, and great cause, both on social and moral grounds, that Protestant governments are required to refuse to support the Papal religion. I will not here recite the statements of Bellarmine, of the Pope’s power “to change kingdoms, and take away from one and bestow upon another, as supreme spiritual prince, if the same should be necessary to the salvation of souls.” This has been disclaimed by many Roman Catholics. But the Council of Florence, in 1439, in a decree still undisclaimed and binding on Romanists, states, “We define that *the holy Apostolic See and the Roman Pontiff have a primacy over the whole world*; and that the Roman Pontiff is himself the successor of St. Peter the chief of the Apostles, and the true vicar of Christ; and that *he is the head of the whole church*, and the father and teacher of all Christians; and that to him in St. Peter was delegated by our Lord Jesus Christ, full power *to feed, rule, and*

govern the universal church ; as also is contained in the acts of general Councils, and in the Holy Canons." The Catechism of the Council of Trent corresponds to this description. But we need not go three centuries back. I will quote extracts from the recent edition of an authoritative book on the Canon Law, *published at Rome from 1831—35*, entitled, "Reiffenstuel on the Canon Law," which will show the principles of faithlessness and persecution, on which the Church of Rome now acts with regard to us Protestants, under the name of heretics. I take the account from Mr. Lord's Lecture.

It is asked, (Decretal, tit. vii., *De Hæreticis*,) "Are vassals, and servants, and others, freed from private obligation due to a heretic, and from keeping faith with him? *Answer*—Yes, all are so by the clear disposal of the law."

Again, it is inferred also,—I. "*That he who owes anything to a heretic, by means of purchase, promise, exchange, pledge, deposits, loan, or any other contract, is, ipso jure, free from the obligation, and is not bound to keep his promise, bargain, or contract, or his plighted faith, even though sworn, to a heretic.*"

Further, on the subject of oaths, taken by lay officials, it is there stated, (tit. xxiv. *De Jure Jurando*, No. 81,) that "a general oath of observing the statutes, capitulations, or customs of any church or community, *obliges only to observe things lawful, possible, and not prejudicial to the liberty of the church.* Such is the common opinion; and it is expressly decided in the first chapter, by declaring that those oaths which are accustomed to be taken by powers, rulers, and lay officials in the beginning of their office, and which sometimes contain things unlawful and prejudicial to ecclesiastical immunity, ought to be observed only as to those things that are lawful; since, as to other things, they cannot be observed without an offence against the Divine majesty."

Then, in tit. vii., *De Hæreticis*, it is asked, "What corporal punishments, especially of *imprisonment* and *death*, have been decreed against heretics?" to which it is replied: "We answer, first, impenitent heretics, that is, who are unwilling to be converted, but obstinately persevering in their heresy, are to be put to *death*, (*ultimo supplicio afficiendi sunt*,) whether they be clergy or laity, but so, that the heretical clergy first be degraded, and afterwards delivered to the secular power to be punished with death."

Again, (ii. 313 :) "It is inferred that vassals and slaves are, *ipso facto*, freed from their service and fidelity towards an heretical lord, as likewise male and female servants from obedience to the same;" and in Lib. v. Decret. sec. vi. 311—"For the doctors commonly infer that

the Pope, on account of this crime, can, for the sake of religion, absolve the laity from an oath of fidelity, and from any other obligations, though confirmed by an oath which they held beforehand to the delinquent; both as well, because, in every promise, the 'cause of religion' is considered excepted; as because in such an obligation and oath it is tacitly understood, if he continues such a person with whom I may lawfully communicate, or if he does not render himself justly unfit and unworthy."

Such are the present claims of Popery; and let its principles but spread, and its superstitious adherents multiply, and let it but be convenient for infidelity and lawlessness to combine with Popery, and allow it for a season to govern, and it will again persecute, overthrow, and destroy, as it has done in times past.

In considering also the effects of the national support of Popery, let us remember that there is no real safety or wisdom in disbelieving the judgments of the Almighty as really attaching to those who favour Popery. That apostacy teaches us to worship images and the Virgin Mary, and the judgments of God are again and again denounced on those adhering to idolatry, Jer. ix. 1, 2; xvi. 10, 11; Hos. viii. 5—8; Amos v. 26, 27; and on partakers of Antichristian apostacy, Rev. ix. 20; xiv. 8—11; xvi. 19; xvii. 5; xviii. 4—8. We have already seen evidences of it, in marks of the Divine displeasure, on the national favour shown to Rome. The parting with our political power, by admitting Romanists to Parliament, in 1829, was followed by national disturbances and the cholera; the enlarged endowment of Maynooth, in 1845, was followed by the famine from the loss of the potato crop; and though both these judgments of cholera and famine were removed on general humiliation in distinct national fast-days, which God graciously disposed our Government to appoint on each occasion, yet he has thus given solemn warning, that national favour shown to Christianized idolatry, does bring down his wrath. Oh, may we not refuse to listen to such providences!*

The course which a Christian Government ought really to pursue has been well marked out in that truly valuable work by my beloved son-

* The infidel mocked at the warnings of faithful Protestants, and described the fancied impossibility of the judgment beforehand, in terms exactly descriptive of that judgment when it really came. I quote, *verbatim*, the words of the leading article in the *Weekly Dispatch*, of May 4, 1845:—"Nearly 8,000 petitions have been pouring into Parliament against the grant to Maynooth, all breathing the worst of fanaticism. These petitions are said to have acquired the signatures of one million of people, which forms a very large portion of our population, whose age or sex enable them to exhibit an interest on the subject. The Government, fortunately for us, is strong enough on this point at least to pay no more attention to the petitions than they deserve. All these petitions that have fallen under our knowledge exhibit the rabidness and even the ferocity always to be found amidst religious prejudices. It would be infatuation to expect even the common decency."

in-law, the Rev. T. R. Birks, entitled, "The Christian State." He shows the difficulties arising from the variety of Christian denominations, each claiming superior purity and truth, and so perplexing and embarrassing the state. He also points out various courses that might be pursued, and the position of those in authority as the appointed ministers of Christ for the punishment of evil-doers, and the praise of them that do well, and that they cannot show themselves indifferent to the cause of Christ, whose ministers they are, and to the progress of the truth of God, on which their authority really depends. He also enters into the present situation of the Church as connected with the State, and the error of defining the visible church by a mere external succession and legal uniformity. He then gives this practical survey of the righteous course to be adopted by the Christian Ruler under a wise and just view of the visible church.

"He must see clearly that the visible church embraces, in its widest sense, all those who profess and call themselves Christians; but that, within these limits, it admits of various degrees of purity and faithfulness, according as each body retains or casts aside 'the unity of the Spirit, the bond of peace, and righteousness of life.' His aim will be, therefore, to judge every part of that church by a just and equitable

of life, in men under fanatical excitement; and certainly some of these petitions are gross to an extreme degree. We will support these prefatory remarks by allusions to the petitions themselves. One petition from the second town in England (Liverpool) makes the petitioners say that Sir Robert Peel's grant to Maynooth is 'a measure eminently calculated to bring down the judgment of God upon a Protestant country.' These very wise men might just as well have said that the grant to Maynooth would bring down Divine vengeance upon us which would be exhibited next winter, by a prevalence of east and north winds, by a death of cows, and a considerable rise in the price of butcher's meat and Irish potatoes. One assertion would not be an iota more contemptible than the other!"

Little did this vain boaster imagine that God would so remarkably fulfil, really and awfully, and that to the loss of many ten thousands of lives, that very judgment at which he thus scoffed. The beginning of the judgment was in the next winter, and led to Sir Robert Peel's change of measure, and the overthrow of his administration, and was continued in the failure of the crop next year, which I then noticed in my tract on the "National Fast."

"In the visitation itself, occasioning this appointment, seldom has there been a judgment more *evidently* from the hand of God. Even the cholera was endeavoured to be traced, by many, to what are termed 'natural causes.' But in the present case, human science is entirely at fault. An excellent bishop of the Church of Ireland thus described the calamity:—'I rode over a tract of country, of nearly fifty miles in extent, in the middle of July, 1846, and it was impossible to behold a more exhilarating sight. Everything spoke of abundance and prosperity. The potato plants stood up like stout shrubs or little trees, and seemed almost safe from the taint of the previous year. But in one night all was changed. I traversed the same tract of country in August, and the words of Moses concerning Egypt were literally applicable—"The land stank." Corruption and rottenness met the eye on every side. The whole crop had perished.' Since that period the whole power of science has been brought to bear upon the subject, and it has signally failed. After months of investigation, no one can tell, with any certainty, either the cause, the character, or the remedy of the disease."

judgment, in the light of God's holy word, and then to mete out, in due proportion, either praise or censure, full or partial encouragement, a bare toleration, or a needful restraint from the power of extensive social mischief. His first duty will be to distinguish those branches which hold fast the pure Gospel in its great elements, in contrast to fundamental heresies, debasing superstitions, or doctrines of treachery, perjury, and systematic persecution. He will not dream that he can honour God by promoting or endowing a creed, which teaches his subjects to deny their senses, and to pay Divine worship to a wafer of bread ; nor that he can promote social peace and union, by propagating the creed, that one class of his subjects may, without sin, break all their engagements, and promises, and oaths, made with others. Next, among those who retain the great elements of a pure faith, he will naturally prefer to aid that body, which has the greatest practical hold on the affections or reverence of the people, from its antiquity, its historical character, or its previous connection with the institutions of the land, and the closeness of those links which unite it, historically, with the early and primitive church. With regard to all others, he will also extend to them his countenance and favour, whenever they maintain a sincere confession of the faith, and are actively busied in diffusing the morality of the Gospel among great numbers of the people ; but more sparingly, in proportion to the error which he may conceive to mingle in their doctrine and their discipline, or their readiness to change a temperate protest against supposed defects of the national Church into the direct propagation of maxims of anti-christian policy, or into an open assault against the very foundations of a Christian State, as founded on the public allegiance of the whole nation, by its rulers, to the word of God.

“ Such a Ruler will thus have a double task to fulfil, in order to heal, as far as possible, the divisions of the Church, and extend the full benefit of its moral and saving influence throughout the land. His chief sphere of religious duty will relate to that part of the Church which is most closely linked with the State, and receives the fullest measure of public countenance. His aim will be to increase its efficiency, and extend its power of working an actual renovation, spiritual and social, in every part of the land, and among all who are willing to receive its ministrations. He will, for this end, encourage the most holy, faithful, and zealous of its ministers ; those who combine, most fully, zeal for Christ and forbearance to their fellow-Christians, with earnest labour to instruct the ignorant and the needy. He will strive, further, to remove any needless obstructions, which may have been reared by haste

or bigotry, so as to raise a wall of separation between those who might else labour, in one body, with one heart and mind, in the Lord's service. Without encouraging a spirit of innovation, he will encourage the Church, by wise self-government, to adjust itself to the real wants of the people, and remove any stumbling-blocks by which holy and pious men are hindered from direct membership and hearty co-operation. By such measures, and others of a kindred nature, the Established Church might gradually rise to higher and higher efficiency, and give practical signs of its moral power and excellence, that might, perhaps, attract anew into visible unity the greater proportion of those who had separated from its pale.

“Meanwhile, the duty of the Ruler is not limited to this part of the universal Church alone. He is bound to act in the spirit of his office towards every other body of Christians. Even though he may believe them to be guilty of causeless separation, the partial censure due to them on this ground, only confirms their claim to answering praise and encouragement for every other form of Christian and social excellence that exists among them. If their chief fault, whether real or supposed, be their dislike and rejection of certain ecclesiastical ordinances which have emanated from himself, it must be a grievous wrong to visit such an offence more severely, than others far more serious and flagrant against the fundamental laws or truths of the Gospel. He may wish, perhaps, that the work of the Spirit, in zeal, and faith, and missionary labours of love, had moved on in more regular channels, and in strict accordance with his own predilections and spiritual judgment. But he is bound to observe the existing facts of Providence, and to honour the fruits of the Spirit, and works of Christian faith and love, wherever they can be found. Where a body of Christians hold fast the great doctrines of the Gospel, and practically adorn them by active benevolence and social virtues, there the most essential elements of a visible church are still retained, and they have an equitable claim, on a just and upright Ruler, for practical encouragement, whatever grounds for partial censure or disapprobation may still remain. His duty is to regard every community of professing Christians as his Lord himself regards them; to encourage what He would encourage, and countenance what He would approve; and, remembering how continually imperfection mingles with all human things, never to allow the partial defects of any class to defraud them of that favour and approbation which is due to their real confession of Christ, or their zealous efforts of benevolence and Christian love.”

“In short, the Ruler who would be faithful to his Lord, must look

beyond the surface of religious disputes, to seize their true nature, and weigh their good and evil by the unerring balance of the word of God. The forms of church order will retain their value in his eyes, but be strictly subordinate to the truths which glorify Christ, and are the direct means of salvation to the souls of men. Irregularities, where they exist, will never be placed on an equal scale of demerit with superstition and idolatry, open immorality, and the apathy of mere selfish worldliness. He will honour pure religion, faith, and zeal, wherever they can be found, and discourage, with equal impartiality, all forms of unbelief and practical ungodliness. Mere submission to his own will or taste in external ceremonies, will never be placed on the same level with the great commandments of God, that Christians should believe on the name of the Lord Jesus, and love one another as he gave commandment. Acting on these principles, he will raise a continual protest against open superstition, ecclesiastical formalism, and the spiritual anarchy which enthrones the fallen conscience on the ruins of all authority, human and Divine. His influence will all be directed, continually to purify the visible church from open abuses and corruptions, to heal all needless divisions, to recover into full unity all those who love their Lord in sincerity and truth. He will thus become a fellow-worker in accomplishing the prayer of Christ, to be fully realized hereafter in the day of the resurrection, 'that they all may be perfect in one, that the world may believe that Thou hast sent me!'"

CHAPTER V.

THE CONFLICT BETWEEN POPERY AND PROTESTANTISM IN OUR MISSIONS, ON PAPAL TESTIMONY.

POPERY is, as we have seen, a zealous and mighty antagonist to the Protestant Faith: they are opposite systems that can never harmonize where either are in earnestness and vigour. I know not that I can give Protestants zealous for the faith of their Protestant forefathers, and desirous to know the whole truth, that they may contend for Religion more wisely and effectually, a better idea of the workings of Popery in our Colonies, than by bringing before them the statements of missionaries on the subject, and more particularly with reference to its direct collision with Protestantism in all our missions. That you may have a juster view, I will give this information, first, from the testimony of our adversaries the Papists.

I desire, as much as is practicable, to give credit to earnest and

zealous men who have gone forth to propagate Romanism; but we cannot forget what M. Cerri, the Secretary to the Congregation de Propaganda Fide, once stated to Innocent XI. (pope from 1676 to 1689), in his Instructions concerning the then state of Religion. Speaking of the state of the Congregation, under the head Visitors, he states: "It seems to be the constant opinion of all the members of the Congregation, that little credit is to be given to the relations, letters, and solicitations, that come from the missionaries." Hence he urges the importance of sending Visitors, by adding, "Give me leave, most holy Father, to represent to your Holiness, that this remedy is now more necessary than ever." This account was published in English by Sir Richard Steele in 1715. Nor can we forget that the very system of Popery allows of deception for the sake of the advancement of Religion. According to the 16th canon of the third Lateran Council, "Oaths contrary to Ecclesiastical utility are not to be accounted oaths, but perjuries." That the system of falsehood is sometimes continued to the present day, will be evident to those who know the real state of the countries respecting which the following extracts are given.

We will first notice the views which Bishop Wiseman has taken of Protestant and Roman Missions.

Bishop Wiseman, in his Lectures on the Catholic Church, has endeavoured with all the ability, one-sidedness, and unfairness of that learned and clever advocate of the Roman apostacy, to show by the excellence of Popish missions, and their success and perpetuity, that only Rome has the marks of the true Church.* In one Lecture on the practical success of the Protestant rule of faith in converting heathen nations, he endeavours, by writings of Protestants really hostile to missionary efforts, and by partial extracts from the real Protestant accounts of missions, to show that all our efforts have had very little fruit; and in another, on the practical success of the Catholic rule of faith, he endeavours to prove, by similar methods, the mighty fruit of Roman missions. Some of the statements of these Lectures are so false and inflated, that one wonders so subtle a disputant should venture to utter them. For instance, speaking of Protestant countries, he says: "The most wealthy and enlightened nations of the earth, according to the flesh, have devoted themselves with extraordinary zeal and diligence to compass this important end, of bringing heathens to a knowledge of Christianity." If he had said just the reverse, that they have almost

* For full proof of this character of Bishop Wiseman's work, See Hough's "Vindication of Protestant Missions."

universally, excepting a few devoted individuals in the nations, neglected and disregarded this solemn duty, it would, alas! have been far nearer the truth. Muratori, with more veracity than Dr. Wiseman, just takes the opposite view, to disparage the Protestant faith. Bishop Wiseman asserts that Protestants reckon the number of converts by the number of Bibles distributed. Where will he find this? We rather reckon the converts by the intelligent participation of the Holy Communion; and in answer to all Bishop Wiseman's perversions, our latest returns show, in the missions of only one of our many Missionary Societies, (the Church Missionary) 11,970 communicants.

The idea that 15,000,000 of Bibles have been scattered among the heathen, is utterly false. In May, 1844, ten years later than Dr. Wiseman's statements, when 26,000,000 of copies had been disposed of, it is said, in an official statement by the Society, scarcely a single million of copies of the Scriptures has as yet been dispersed among the 600,000,000 of heathen who remain to be evangelized. But Mr. Hough has abundantly proved the partiality and unfairness of these Lectures. Their boastful style, their oratorical completeness, their great pretences to candour, will be, to experienced minds, some security against their influence. By attempting too much, he completely fails of convincing an intelligent mind. The pretences to candour, and the total want of true impartiality, the artifice of taking the vastness of the heathen population, a commencing mission, and some partial success among Europeans allowed in solitary instances, to show the inefficacy of our attempts to convert the heathen, are worthy of Rome; and so are the attempts to disparage the older missions, the fruits of the labours of two or three missionaries in Tanjore, by misstatements and omissions just suited to mislead the reader.

As to Roman success, everything depends on the question whether knowledge and piety be regarded or disregarded in the baptized? On this point the Roman missionary, Abbé Dubois, is honest enough to speak plainly. Dr. Wiseman quotes him, and knows his book well. Why, then, keep back all particulars of his humbling statements of the apostacy of 60,000 converts, on Tippoo's requiring them to become proselytes to Mahommedanism; and his declaration, "I declare it with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives;" and his conclusion, that, "under existing circumstances there is no human possibility of converting the Hindoos to any sect of Christianity?" No confidence can be placed in the truth of a writer

like Bishop Wiseman, wherever the interests of his own Church are concerned.*

As a specimen of the cleverness, the boasting, and the sting of this Papal bishop, take his attempt to varnish over the secrecy of the Jesuit mission, and the hidden ways in which they prosper, and to set aside Protestants Missions. It deserves quoting, that Protestants may see how these things are represented by Rome:—

“The Propaganda publishes no reports whatever—no appeal is ever made by it to the public; the congregation meets privately, and although persons who have any influence may procure information, there is nothing like an official document put forth to bring what is done by its missionaries before the world. On the contrary, I, for one, have earnestly urged, again and again, the propriety of publishing the beautiful and interesting accounts received; but the answer has always been, ‘We have no desire to make any display of these things; we are satisfied that the good is done, and that is all we can desire.’ The fact is, that the Catholic Church does not fancy herself to be doing more than her ordinary and indispensable duty when she preaches the faith to heathen nations; neither does she believe that her success is more than a part of that enduring and inherent blessing which was coupled with the command to preach it. Hence no clamour nor boast is heard within her; but she perseveres in the calm fulfilment of her eternal destiny, as unconscious of extraordinary effort, as are the celestial bodies in wheeling round their endless orbits, and scattering rays of brilliant light through the immeasurable distances of space. She leaves to those who find the very attempt at conversion a new thing, who in their very statements speak of it as a fresh calling, and an experimental effort—to blazon forth every new attempt, to hoard up, in the annual reports, every gleaming of hope, and employ the orator’s skill, and the democratic arts of public appeals, to keep alive the apostolic vocation.”

Bishop Wiseman, however, has to account for the French Propagation Society publishing reports, and he proceeds to do this with the same earthly wisdom which marks the statement I have given. This boasting must surely disgust sensible Romanists. The objection is quite unscriptural. The apostles themselves declared fully to the Church what God had wrought among the Gentiles by them, Acts xiv. 26, 27; xv. 4; xxi. 19.

But what is the real nature of Papal instrumentality? In an advertisement inserted in the “Catholic Magazine” advertising sheet, of Feb., 1843, sanctioned by seventy-one dignitaries and priests of the Church of Rome, we may see what Popery depends on for success in its missions, and how it claims authority:—

“The bishop of Hobarton feels compelled to solicit the attention of the Catholics of the United Kingdom, to the state of his newly-created diocese. The diocese extends over the whole of Van Diemen’s Land, which is equal in extent with Ireland. At present, there are several thousand convicts located there. * * * The charitable are, therefore, humbly solicited to contribute towards the relief and regeneration of this fallen and

* On this subject let the reader consult Abbé Dubois’ Description of the People in India, and Letters on Christianity, with Hough’s and Townley’s Replies, and Hough’s “History of Christianity in India.” I do not undervalue Bishop Wiseman. He is one of the most intelligent of the Romanist advocates, and his Lectures on the Connexion of Science and Revealed Religion, though he has not concealed his Papal predilections, have much valuable instruction for the defence of the inspired volume. Archdeacon Grant’s “Bampton Lectures” contain an able and candid reply to Bishop Wiseman.

degraded class. Donations, particularly in money, (and the faithful are earnestly invited to join in subscribing even in small sums for this work of mercy,) chalices, pixes, holy oil—stocks, crucifixes, tabernacles, candlesticks, missals, breviaries, prayer-books, books of piety and instruction, vestments, albs, surplices, altar linen of each kind, pious pictures, holy—water vats, or any other article of church furniture, will be most acceptable; for when it is remembered that none of these things can be procured, even for money, in a new country, and that Van Diemen's Land is thirteen thousand miles from Great Britain, the mercifully-disposed will at once see the magnitude of the charity that prompts them to show compassion on those who sit in darkness and the shadow of death."

The advertisement proceeds to call on the nobility, clergy, and gentry, to seek for such things in their houses, and present them. What a curious and strange commentary this advertisement is on the simple command of our Lord, "Go ye into all the world, and preach the Gospel to every creature." The Gospel is the one thing omitted: while vanities of all sorts are required, there is not a request for the only infallible and saving word, the inspired volume of God.

We will now proceed to the Romanist accounts of their missions, with but slight remarks, leaving generally to yourselves the lessons and conclusions which their details are calculated to suggest to the mind. The references will be given to the different volumes of the *Annals of the Faith* from which the details are taken.

The general statement of the Missions of the Association for the Propagation of the Faith in 1844, in all parts of the world, is given as follows, in Vol. v. of the *Annals*, p. 153.

	Bishops.	Pricsts.	Disbursements.	
			1844.	1846.
Europe	27	843	£21,702	£25,100
Asia	71	2736	39,552	42,858
Africa	6	168	10,553	14,336
America	28	890	41,443	39,707
Oceanica	7	113	19,985	18,973
			&c. &c.	&c. &c.
	139	4750	£145,524	£151,477

In all probability the number is now greatly increased. Missions in Europe come not within my lecture. The other Missions we will take in the above order, giving the Roman accounts of opposition to, and collisions with Protestantism.

ASIA MINOR.—"I have almost continually had the grief to observe on my way that the proselytism of the Protestants has long preceded us. At Broussa, and at Nicomedia these establishments have existed for some years, and two of their ministers constantly reside in each of those cities. They employ their usual means of propagating their doctrines; namely, to disseminate the sacred writings in various tongues, and to acquire patrons for themselves." [Vol. ii., p. 228. *Abp. Hillereau*, Oct. 2, 1840.]

BAGDAD.—The Rev. Dr. Trioche, Roman Catholic bishop of Babylon, opposes Protestant Missionaries. Writing from Bagdad,

August 29th, 1843, and speaking of the Missionaries at Mossul, he says :—

“Having heard that the American Biblicals had gained favour with the Patriarch (of the Nostorians), and were endeavouring to draw him to their party, they saw that it was of the greatest importance to counteract so dangerous and seductive an influence. For this purpose they undertook a journey to Media. They had there several interviews with the Patriarch, and the result was a solemn promise to embrace the Catholic religion, but when the moment for acting arrived he sought evasions.”—Vol. v., p. 32.

MADRAS.—“The number of persons converted since the 21st of April of last year is sixty-four, of whom nearly the one-half were Protestants, and the other half pagans.”

“When in 1839 I arrived at Madras, only three priests acknowledged the bishop appointed by the Holy See—at present fifteen priests are in union with me.”—Vol. ii. 294—5. *Bishop Carew, Madras, Oct. 18, 1840.*

The Jesuit Garnier says :—

“My position is ever the same; always attacked by the schismatics, and continually resisting their efforts. If in the midst of so many crosses, our Christians have been strong in the faith, and constant in their perseverance, pray to the Lord that he may soon grant us peace, without which the reign of religion cannot be secure.—The Protestants, called Americans, already reckon a considerable number of partisans whom they have purchased. Were we to give bribes, we could convert these venal souls, but the religion of Jesus Christ was not established, and should not be propagated by such means.”—Vol. ii. p. 150, 151. *Jesuit Garnier, Nov. 13, 1839.*

“Two schismatic priests occupied the principal church, and counted about 500 persons among their proselytes. All the rest, consisting of seven or eight thousand Christians, declared their adherence to the Holy Sec.”—*Jesuit Sale, Feb. 25, 1840.* Vol. ii., p. 279.

TRICHINOPOLY.—The Jesuit Bertrand, says :—

“A trifling interest, a frivolous reason is sufficient to induce several of the Indians to pass over to schism, or to the exterior profession of heresy. For the present we can only prevent the Catholic faith from being completely extinguished here, and our Christians from again becoming pagans.”—*Nov. 6, 1841.* Vol. iv. p. 68.

At Coimbatore in India, the Missionary of the London Missionary Society writes, in 1847 : “A large establishment of Romanists, consisting of a bishop and five or six priests, arrived at Coimbatore towards the close of the year, and commenced a vigorous mission on an extensive scale in our immediate neighbourhood. An Address to the new Pope has been printed.—The following extracts will show how high are the claims, and how bold the intentions of the leaders of that communion in this country :—

‘To your holiness belongs the primacy of order and jurisdiction over all the earth as the successor of St. Peter. Your holiness is invested with exclusive power of feeding the whole flock, both sheep and lambs, both pastors and people. To your holiness alone, in the person of the same glorious apostle, the keys of the kingdom of heaven were confided by Christ with an unfailing faith. Whosoever enters not by the door, but enters another way is a thief and a robber. Whosoever gathers not with you scattereth. Although a person should lay down his life for the truth of his religion, he cannot receive a crown of martyrdom if he be not in communion with your holiness.

‘We have the consolation to reckon this day in British India eighteen apostolic vicariates, administered by eighteen bishops, with a greater number of missionary priests than were ever engaged in these territories at the most flourishing period of the Portuguese dynasty.

‘Although the cause of religion be involved in many difficult struggles against the efforts of Protestantism to disseminate its errors, by the allurements of Mammon, and the profane circulation of heretical books, within the last few years, in this vicariate alone, nearly 800 persons have been converted to the true faith from the errors of Protestantism.’”

INDIA.—*Conversation between a Roman Catholic Priest and an Indian.*
—After the Indian had asked many questions as to the mode of living, &c., he inquired,

“ ‘When you can, you procure an abundant meal—ten different dishes, for example?’ ‘No,’ I replied, ‘it is not our custom to live so sumptuously; we are content with what is necessary.’ ‘The English, however, always have a well-furnished table.’ ‘That may be,’ said I, ‘but they are people of the world, who enjoy the goods of the earth; for our part, we only look to the goods and pleasures of Heaven.’ ‘Do ye marry?’ inquired the Indian. ‘No,’ I replied, and at the same time I gave some reasons, which seemed to please him. ‘But the Protestants marry?’ ‘It is,’ said I, ‘because they do not follow the laws of the true church.’ ‘You are right,’ said he, ‘there is but one true religion, which is that of our Lord Jesus Christ.’ Quite astonished at hearing him speak in this manner, I thought I was mistaken in taking him for a pagan. ‘Are you then a Christian?’ said I. He replied that he was not. I spoke to him for some time upon the necessity of providing for his soul’s safety, by embracing a religion which he acknowledged to be the only true one. He, like a fervent Christian, approved of all I said, but he cared not for his conversion.”—(*Annals of Faith*, vol. ii. p. 285.)

An Indian objected to a Roman Catholic missionary (who was asking them, if there was but one God, what was the meaning of so many figures in stone, wood, and clay), the crucifix lying on his table, the missionary says, in his journal:—

“Had I a facility of speaking the language, I should have profited by the occasion, to explain to him the mysteries of our holy religion. I contented myself with telling him that the crucifix was only a sign, which reminded us of what our Lord had suffered for us.” ‘With us,’ said he, ‘all those figures of stone and clay are only signs.’ This answer was subtle, but not founded on fact; for though this Indian may perhaps not have regarded the images in question as gods, it is certain that the bulk of the people really adore them, and have the most gross ideas upon religion.”—(*Annals of Faith*, ii. 285.)

AGRA.—“In the presence of the many sects that surround it, and unite to attack it, you will see our holy religion shine as in its brightest days. In this general league against us, heresy holds the first rank. Its leaders in India have sounded the trumpet of alarm. They have cried out that the enemy was at their gates, and this formidable enemy is nothing else than the truth that wishes to enlighten them. This body, though dying still, feels the blows that are aimed at it. The Protestants can now no longer delude themselves; their danger is evident to their own eyes. To avert it, they have recourse to lying and insults. Nothing is so gross, nothing so absurd as the calumnies they give to the public in the papers, the organs of their hatred. There are every day new attacks, to which we ordinarily reply by new conquests; every day we find ourselves in the midst of neophytes, won from heresy. ‘The Hindoos and Mussulmen present, it must be confessed, greater obstacles to the progress of the gospel.’”—(*Bishop Borghi*, Aug. 14, 1843; vol. v., p. 367.)

The following letter from a British Protestant to myself gives farther information respecting this Agra mission:—

“We were in close contact with one of the principal Roman Catholic Missionary establishments (if it may be so termed), yet they are so quiet in all they do, that it is difficult to find out much about the progress they are making.

“I think it was in 1842 that Bishop Borghi, the Roman Catholic Bishop at Agra, returned from Europe with a lady abbess, and six or eight nuns, chiefly foreigners; but two of them, or more, were Irish or English girls, who had not at that time taken the black veil. They were of the order of “*Sœurs de Charité*,” and from all that I could ascertain, were very earnest and devoted in their endeavours to establish a school for the instruction of the Native female children. An excellent house, with extensive grounds, was purchased, and turned into the Convent, and a school opened for the instruction of children of European residents, where they were to be taught, not only the usual branches of education, but to make up artificial flowers and other ornamental work, with music, &c., and many of the uncovenanted servants of Government sent their children to this school; and even officers, and one civilian, sent their daughters there. One officer, in particular, who, I think, had two or three daughters, who had lost their mother, sent them to the Convent for education. Soon after, he was taken ill, and died; and I regret to say the girls

were left in the Convent; and I was told, before leaving Agra, that the eldest had taken the veil!—The Bishop had commenced to build a cathedral close to the Convent; and it promised to be a very handsome and fine structure. They had also pulled down the old Roman Catholic chapel, near the barracks of the European soldiery, and were building a larger one for the use of the troops. The most astonishing thing to us all, at Agra, used to be the *unlimited* supply of funds which Bishop Borghi seemed always to have at command! and the sums I have heard spoken of as being at his disposal were enormous. Besides his own private chaplain, there are two other priests at Agra, I think, whose duties are to attend to the Roman Catholic soldiery, and other papist residents; and I must say they were truly devoted to their work. During the year 1843, Agra was visited by cholera in its most virulent character, and these priests were scarcely ever absent from the European hospitals, attending to the sick and dying. And as an instance of their zeal and devotion, I may here mention the fact, that one of the Roman Catholic priests who had been at Cawnpore, accompanied the 50th regiment, I think, from that station, and followed them into the battle of Moodkee, and fell there, while exhorting the soldiers to fight bravely in the name of the Lord of Hosts! Such is their energy and zeal, that the Protestant minister feels that he has no despicable rival to contend with in his labours of love amongst the European troops. At Massurie, one of the Sanatarian stations, in the Himalajah, the Roman Catholic Bishop is building a church, and Convent, schools, &c., at least so I was told, and a fresh importation of the sisters of charity had arrived from Europe, and proceeded to these Hills shortly before we left India. A colony of Roman Catholics has been settled on the Dhoon, the fertile valley lying between the Himalajah and the plains of India. This colony is chiefly composed of the Romanists, who were in the service of the Gwalior state, and who were thrown out of employ after the battle of Maharajpore, when the army of that state was disbanded. The priest who had been resident at Gwalior accompanied the Colonists to their new settlement. A considerable tract of land had been made over to them by Government. In other parts of India they are equally busy and zealous, and I lament to say, were laying themselves out especially to catch away the converts made by our Protestant missionaries, and turn them to popery. And on our way down from Agra to Calcutta, we heard of several instances of their success even with some of the native catechists."

We proceed with the Papal accounts—

Siam.—"Contempt for the religion of Jesus is the only fruit that Protestantism has produced in the kingdom of Siam; and Dr. Bradley is still at this day without a single proselyte, as he was when he arrived six years ago."—Vol. ii., p. 211. *Father Grandjean's Bangkok*, July 21, 1840.

MACAO.—"The shadow of Protestant Missions will soon disappear, yet they will not altogether have been without result in these countries: for, in the first place, they will have proved their own utter sterility; and, in the second place, the Protestant Missionaries will be forced to render this testimony, that, wherever they have been, they have seen the Catholic religion established, the faithful full of fervor, and the ranks of the missionaries continually recruited."—Vol. i., p. 321. *Feb.* 28, 1838.

Liberia, Cape Palmas.—"Two or three hundred savages have not failed to assist at our weekly instruction. The negroes have an unlimited attachment to us. The Protestant ministers are jealous of it; the American and European ministers are astonished at it; and we on our side bless God for it."—Vol. iv., p. 243. *Rev. Dr. Baroron*, Jan. 1842.

Cape of Good Hope. Cape Town.—"From the 14th of April, 1838, to the 7th of January, 1841, there have been 290 baptisms, of which 30 were of adults; the number of communicants in 1840 was 200; 20 infidels were converted to our holy faith in the space of two years and a half, and we have received 38 abjurations of heresy."—Vol. iv. p. 251. *Rev. Dr. Griffiths*, April 18th, 1841.

Mauritius.—"The beauty of our worship, and the proud nudity of Protestantism, contribute to the just preference of these poor people. The following is a proof of this. One day we met a poor black, — — —, who told us he had four children; that they were all baptized; but the baptism of one was not worth anything, as it had not been baptized before the images. 'My Master,' said he, 'gave me a godfather for the child, who is no lover of images; I can't say why; and this godfather was determined that my child should not be a lover of images either. This has always been a load upon my heart, and I shall never rest until he is baptized as we were.'"

(This barefaced encouragement of idolatry is found vol. i. p. 293.)

——"The enemies of the Church do not remain idle; there is hardly in the

whole island a village or even a hamlet of any size, where the Methodists have not erected for the children of the people a free-school."—Vol. vi., p. 319. *Dr. Collier*, March 15, 1845.

UPPER CANADA.—"It was not until 1830, that heretical Missionaries seeking to convert the savages were seen in Upper Canada. These Missionaries were Methodists. With much ado have they been able to found three very trifling establishments. But by means of their excursions and their camp-meetings, they have obtained an influence which has become in some places a great obstacle—the only obstacle, strictly speaking, which Protestantism offers to us; for, with all its resources, *the Church of England is not a dangerous rival*. We only ask from it liberty; which, moreover, is secured to us by the most solemn treaties."—Vol. vi., p. 339. *The Jesuit Chazelle*, April 17, 1845.

My brethren in the Church of England, let this awaken us.

Rocky Mountains.—"The commander of Fort Hall, though a Protestant by birth, gave to us Catholic Missionaries the most friendly welcome. He promised to forward our ministry among the numerous nations of the *Serpents*, with whom he was in correspondence."—Vol. iv., p. 234. From *Rev. P. Smet*, Aug. 16, 1841.

Hudson's Bay.—"The Protestants have employed every means to make proselytes among the savages of Columbia. Emissaries from different sects have frequently attempted to spread their errors among them, but always without success. Should a black robe, or Catholic priest, present himself, the tribes receive him with universal respect and filial attachment, and listen to his instructions with the most marked attention."—Vol. ii., p. 81. *Bp. Provenchere*.

Cincinnati.—"The Catholics now constitute a fourth of the population of Cincinnati, which is estimated at 50,000 souls; and nevertheless it is not yet twenty years since we could assemble only a poor little flock within the narrow space of an ordinary room. The Protestants, who have abandoned their different sects to unite with the great family of Jesus Christ, and those who sincerely seek the truth, and are prepared to walk in the light of the Gospel, would alone be sufficient to fill a large church."—Vol. iv., p. 285. *Bp. Purcell*, Feb. 10, 1843.

Jamaica.—"In a visit I paid last November to this establishment (a German colony), I made many Catholics among the colonists, and have reason to hope their number will be soon augmented."—Vol. ii., p. 243. *Jesuit Dupeyron*, Jan. 30, 1840.

Guiana.—"We landed, few in number—a vicar-apostolic, seven missionaries, and an ecclesiastic in minor orders. Such was the feeble colony which was to be opposed to the Methodists, for a long time previously in possession of the country.

"A considerable improvement has already taken place. The Protestants, too, are beginning to manifest more favourable dispositions towards us; they attend, in great numbers, the instructions we give expressly for them, and many have generously contributed to enable me to enlarge my chapel."—Vol. ii., pp. 45, 46. *Bp. Clancy*.

New Zealand.—"Throughout New Zealand the natives are all in favour of the Catholic church—the *trunk* church, as they call it—and refuse to listen to the ministers of the *severed branch* churches. The number of natives who are catechised, or who have received baptism, is already considerable."—Vol. i., p. 467. *Bp. Francis, Bay of Islands*, August 23, 1839.

—"The result of this journey has been to turn to the Catholic faith more than a hundred tribes. But I must explain to you what is meant by turning to the Catholic faith: it is, to acknowledge that the Church is the ancient society, the mother Church, founded by the Saviour; it is, to know that the Pope has succeeded to St. Peter, and the Bishops to the other Apostles, to govern, in the name of Jesus Christ, the Christian society until the Lord come," &c.—"I estimate at 15,000 the number of natives I left in these favourable circumstances. The Methodists have so often given me the name of Antichrist, that my good savages, without knowing the meaning of the word, on my arrival saluted me as Antichrist, by way of doing me honour."—Vol. ii., p. 25. *Bp. Pompallier, Bay of Islands*, May 14, 1840.

Father Petitjean, in a letter dated March 7, 1841, complains of the calumnies of the Protestants, prays to the Virgin in his troubles, and is delivered. He says that the natives remark fewer persons die in the Catholic than in the Protestant tribes. He boasts of the poverty

of the Roman Missionaries, and sighs over a Protestant tribe reading the Bible.—Vol. iii., pp. 149—154.

Sandwich Islands.—In 1837, a Decree of Tamiameha was published to prevent the Roman Missionaries landing and remaining in the islands, and to “prohibit any from teaching the religion of the Pope.” Looking at the laws of Papal countries against Protestant teaching in even enlightened Europe, it is curious to hear this Decree thus noticed: “We insert it as a monument of the hatred of sectaries against the Church of God.” Yet they are obliged to admit, their converts—

“Have neither capital punishments nor tortures to dread—the Protestant ministers would take care to prevent any manifestation of the kind; for they dread the odium which the shedding of blood would expose them to; and their chief care, after that of persecuting, is to prevent the public sympathy from being awakened.”—Vol. i., p. 353.

“Ten Missionaries, animated with the Spirit of God, would, I am sure, speedily overturn the entire edifice of the Calvinists. Every day the credit of these Ministers sinks; and I doubt not but that when these false teachers shall have here only souls to gain, they will abandon to us the country.”—Vol. ii., p. 161. *Rev. P. Walsh.*

“Father Maigret and Desvaulx are much annoyed at the distribution of Bibles and tracts by the Protestants, and urge the Catholics to distribute good books, and say that the Calvinists have on their side all the chiefs.”—Vol. vi., pp. 101—105.

“A great number of sick persons, with whom every sort of remedy proved ineffectual whilst they remained attached to the sectaries, were suddenly cured so soon as they had taken the resolution of becoming Catholics. I could cite for you more than sixty instances. We dare not affirm that these cures are miraculous; nevertheless, we cannot help believing that the finger of God shows itself clearly in them.”—Vol. i., pp. 276, 7. *Father Desvaulx*, Dec. 19, 1840.

Gambier Islands.—“The proselytes of the Protestant missionaries were shown that the Catholic religion is much more diffused than that of the Reformation.”—Vol. i., pp. 243; Nov. 8, 1837.

Otaheiti.—“It is impossible to tell you all the extravagances and all the violence those Methodist missionaries have been guilty of. The Methodists will not long make fortunes.”—Vol. i., p. 253; April 15, 1839.

Isle of Futuna.—Father Bataillon gives a blasphemous hymn to the Virgin, which he has translated into the native language. Three verses are as follows:—

“Thou art the Mother as well as the refuge of all the world.

We hail thee, we love thee.

Look upon us then, O Mother, and be favourable to thy children.

We hail thee, we love thee.

But, above all, be favourable to this Futuna, which is thy lovely island.

We hail thee, we love thee.”

He afterwards says:—

“The Protestants of these places are engaged in translating the Bible into the vernacular tongue. Several fragments of it are already in the hands of the natives. Error is introduced with a remarkable bad faith.”—Vol. ii., pp. 271.

Surely the error of translating the Bible is not so bad as translating idolatrous hymns to the Virgin!

Tongataboo.—“If the Protestants have effected conversions, it is with the sword.”

* * * “In effect it would not be believed in Europe with what severity the Protestants treat their neophytes. It is not sufficient to forbid them all amusements; arbitrary fasts are imposed on them, and they are subjected to public penance. * * * Since our

arrival in the island, the ministers have thought that it was their interest to return to a milder rule, and I admit that there is, in this respect, a great improvement. * * * The Catholic missionary and the Protestant missionary 'are both strangers.' 'They come,' the natives say, 'to dispute with each other, to eat the best we have, and to mock us; they will finally take possession of our lands.' In spite of this obstacle our courage is not subdued. We depend upon the grace of Him who is the Master of hearts, and on the protection of the powerful Virgin, who alone has destroyed all heresies. Sooner or later we shall triumph."—Vol. vi., pp. 10, 11. *Rev. J. Grange*, July 1, 1843.

Another letter, vol. vii., pp. 14—27, is full of reproaches against the Protestant missions.

CHAPTER VI.

THE CONFLICT IN OUR MISSIONS ON PROTESTANT TESTIMONY.

IN giving THE PROTESTANT ACCOUNTS OF THE AGGRESSIONS OF THE ROMANIST MISSIONARIES, I will take the statements of the different Missionary societies. I will give, first, those of the Church of England, and then those of other denominations. Each society engaged in missionary work has had to encounter this opposition.

In 1843, the Church of Rome having established an archbishopric at Sydney, in Australia, the Bishop of Australia entered a solemn protest against this intrusion into his diocese. It is given in the report of the Gospel Propagation Society for 1843.

The Rev. George King, a missionary of the Society for the Propagation of the Gospel, thus states the exertions of the Romanists in South Australia :—

"*Jan. 15, 1847.*—We have received a company of the soldiers of Ignatius Loyola, from the Vatican, *vid* London, consisting of one bishop, seven priests, six nuns of the Sisters of Mercy, and twenty catechists, in all thirty-four persons, whose avowed object is to convert the natives of Western Australia to the Romish faith; while, at the same time, they attend to the spiritual wants of two hundred Europeans, the total amount of Romanists in the whole colony. In this movement, it will be seen, that the Church of Rome has lost nothing of her former political prescience. She sees in the geographical position of Western Australia, as well as in the internal resources of the land, the germ of a future great country, and she desires to forestal the place. The men she now sends forth are chiefly continental Europeans, of rather vulgar aspect, and probably French refugees, as I perceive the Jesuits have been expelled from France; but they seem extremely zealous, and no doubt fitting instruments in that vast consummate machine which is able to shake the mightiest kingdoms to their centre. They are to be dispersed throughout the various settlements, and will give themselves wholly to the work of enlarging the borders of the Church of Rome. In Dr. Brady, their titular bishop, they possess the judgment and address of John de Palanco; and every man among them seems to know his position well. But with all this antagonist array, we fear not, while the God of the universe is with us, and the revelation of his mind and will in our hands, and the sympathy of the Church at home, regarding us, as we doubt not, with kindly interest, and the nineteen-twentieths of our entire province, the respectability of the country, united in heart and hand to maintain the Church in her best integrity. I trust you will be able, as I have presumed to request, to send us one catechist, appointed by and maintained by your society, to devote his labours to the instruction of native children, and say 100*l.* per annum for the clothing and maintenance of some twenty or more additional pupils; the whole to be conducted under your direction; and may all who love the Lord Jesus Christ, into whose hands this simple statement may fall, raise their hearts in prayer, that the light of the knowledge of the glory

of God, *without any mixture of human error*, may shine upon the inhabitants of this long-neglected territory.”—*Extract of Letter from the Rev. George King.*

The following account from John Hutt, Esq., late Governor of Western Australia, is illustrative of the zeal of Romanism. The population of that colony, by the census in 1842, was 3,476.

“When I quitted the colony, I should, at a rough guess, have calculated the Romanists at from 150 to 200.” But just before my embarkation, a Romish bishop with twelve priests and six Sisters of Mercy made their appearance, who, I regret to say, have, according to the accounts lately received, made great progress. It is said that they now count more than 600 followers, out of a population of about 4,000 souls altogether in the colony. What foundation my authority has for making this statement, and whether they are real converts, or only swelled up to this amount by reckoning in, with those who go to worship, those also who are only attracted by the music and glitter of the ceremonies, I have not the opportunity of judging or ascertaining. That the Romish missionaries have had great success, I fear there can be no doubt—thanks to their wisdom and zeal, as opposed to the supineness and inability of the members of the Church of England.”

A friend writes in September last :—

“I was going over an East Indiaman a few days ago, previous to the embarkation of a friend for Bombay. He had been felicitating himself on having a number of clerical fellow-passengers, knowing them only by the term ‘Reverend’ attached to their names. Presently a Romish bishop and several priests made their appearance, and it turned out that instead of Protestant ministers, the companions of his voyage were the bishop and five or six Roman priests.”

The following statements are taken from the publications of the Church Missionary Society.

Mr. Wolters, a missionary to ASIA MINOR, was accompanied by Mr. Antonio Dalessio, a convert from the Church of Rome, and many individuals of that creed came to him for conversation. Mr. A. D. thus writes :—

“Nov. 12.—I went to a village named Ortakioi, and met an old friend who was a schoolfellow of mine. After a long conversation, he said to me, ‘Do you remember a letter that you sent to me, informing me that you had abandoned the Church of Rome?’ ‘Yes,’ I said, ‘I remember it, and I was waiting for an answer.’—‘My friend,’ said he, ‘I had written a long answer, but I thought that my letter would cause dissension among us, and therefore I tore it to pieces; because I had endeavoured to shew you, from many ancient authors, that you were in error. You of course would send an answer, and your foundation would be the Gospel, and thus we should have no end.’ ‘And now, my friend,’ said I, ‘must not the Gospel be the foundation of Christianity? Does not our salvation depend on Jesus Christ, who shed his blood for us? How can a man leave the teaching of Him, and follow rather the writings of men; who, if they were enlightened by the Holy Spirit, could not depart from the true Gospel of Jesus Christ, and preach things of their own opinions and imaginations. Hear, my friend, what Jesus Christ says, Matthew, x. 37: ‘*He that loveth father and mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me.*’ He that believes the writings of men more than the word of God is not worthy of the Gospel. And again, hear what St. Peter says, when he was commanded by the high priest, and by all the senate, that he should not teach Jesus Christ, Peter and the other apostles answered and said, ‘*We ought to obey God rather than men.*’ Acts, v. 29. Thus I say that we ought to obey God rather than the opinions of men. Hear, again, what St. Paul says to the Galatians: ‘*Though we, or an angel from heaven preach any other Gospel to you than that which we have preached, let him be accursed.*’ He begged me to find for him a book containing the form of our Church, and I promised that I would give him a Prayer-book.”—*Church Missionary Record*, April, 1845, p. 85.

MADRAS.—Extract from the journal of the Rev. J. H. Elouis :—

“Passing through a street adjoining Mint-street, I came upon a Swammy-house. The

idol was decked with flowers, and its chamber illuminated, as usual, with small earthen lamps. At this early hour, only the two officiating natives were present; and I stopped and spoke to them on the absurdity of supplicating an image formed by the hands of a man, and which could neither aid itself nor its worshippers.

"The first objection of these persons was, that we had images in our churches. I said this was a mistake, for we had none. I was not, however, surprised at his error; as in the neighbouring district of the Parchy there is a display of images on the altar of the Roman Catholic chapel—a large one of the Virgin Mary; below this is a small crucifix, then figures of St. Lazarus, St. Anthony, and others. On the night of the 15th of August, the festival of the Assumption, a number of images were carried from this chapel through adjoining streets, especially a large one of the Virgin Mary, having the moon and a star at her feet, in an apartment decked with painted paper, angels, and wreaths of the white odoriferous flower with which the idols of the heathen are adorned. There were also the torches, pipes, and tom-toms of processions of the gods; and, in the streets, the same sort of canopies beneath which these are made to pass. At each side of the door of a temporary chapel, into which the attendant priest entered to perform some ceremony, after following the image of the Virgin to it, two native boys, gaily attired, sang, in Tamul, praises to the Virgin Mary, fixing their eyes intently on her tawdry representative. One image in the compound of the chapel, that of St. Roche, had the pilgrim's scallop shell, and, dangling from a long staff, a little earthen vessel, which a native told me, very seriously, was "his begging-pot." Several other images were placed on the ground near it; one, it was explained to me, was St. Sebastian, one St. Anthony, one Michael the Archangel trampling on a dragon. A few natives and many East Indians pressed forward to these, and touched their feet, with all the appearance of deep veneration. I observed that the hand which touched the image was carried to each eye, and then to the mouth, and that the fingers were kissed. It is not surprising that natives, witnessing such scenes, should imagine what I have frequently heard them assert in this city, that there is, essentially, little difference between the worship of Christians and their own."—*Church Missionary Record*, May, 1841, p. 105.

Discussion with the Roman Missionaries in South India.—The Rev. J. Peet thus writes on this subject:—

"April 10. I came to Manimala. In this place the Mopillas belong to the Roman Catholic Church. A chattam (feast in commemoration of the dead) afforded me a fine opportunity of contending for the pure religion of Christ with the priests of that apostate Church, in the presence of a great number of their own people. I told them that praying for the dead, and having chattams in memory of them, could be of no use to the souls of the deceased, since true Christians, their sins being pardoned in this life through Christ, did not stand in need of our prayers; and as for the unholy, our prayers could not help them to get into the presence of God, for 'without holiness no man shall see the Lord.' They produced the text, that the sin 'against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come;' saying that it implied that there was a state of forgiveness after death. I said, in reply, that, in their own opinion, only smaller sins were punished and atoned for in purgatory, while the text implied that the greater sins were pardoned in the 'world to come;' and that, therefore, the expression, 'world to come,' could not mean purgatory. . . . I told them, moreover, that this doctrine, besides being opposed to the Word of God, encouraged men to continue in impenitency, giving them a false hope that their sins would be pardoned after death by the prayers of the living. The doctrines of the invocation of saints and the supremacy of the Pope were also discussed in the course of our conversation. The text in 1 Tim. iv. 3, mentioning 'forbidding to marry, and commanding to abstain from meats,' &c., to be the 'doctrines of devils,' struck them greatly; for they maintained that it must be a forgery, till I engaged to show it in their own Latin or Syriac Bible. The great difficulty which lies in the way of this people's receiving the truth, appears to be the dependence which they place in their own good works. It is no welcome truth to the pride of men, that all their labours are vain; and that, if they wish to be saved, they must come to Christ as undone sinners."—*Church Missionary Record*, June, 1846, p. 130.

The Rev. H. Harley writes from *Trichoor, South India*:—

"At the Roman Catholic school there has been a smaller attendance for the last two months, in consequence of the opposition of the Romish priests, who have again issued a prohibition desiring the parents not to send their children. This, however, will only be a

temporary check; and we trust soon to procure the same attendance again. At this school the Word of God has been preached every Wednesday night, and books have been distributed. The attendance on these occasions has been good.—*Church Missionary Record*, June, 1846, p. 130.

A missionary of the Church Missionary Society informs me:—

“In CALCUTTA there is a Roman archbishop and an associate bishop, who travel throughout the Presidency, and to whose objects the Protestant gentry often contribute. There are two churches in the city, besides a cathedral recently erected, of a superior description. A Portuguese chapel near the eastern boundary of Calcutta is considered as schismatical, because the priests attached to it do not admit the jurisdiction of the archbishop. Until lately there were many Jesuits in Bengal; they left a few months ago. Not far from the Protestant cathedral is a handsome building belonging to the Romanists, called ‘St. Xavier’s College,’ for the education of youths of all classes. I am sorry to say many Protestants send their sons to it, alleging that such a course of scientific instruction as is there pursued is not to be procured elsewhere. The number of pupils may be estimated at 100, chiefly, if not exclusively, Europeans. Another college has been recently established in Intally, a suburb of Calcutta, the sole object of which is to train up a body of Romish priests for their missions in North India. This institution has also a considerable number of scholars. But no educational establishment in the Bengal Presidency has attracted more attention than the nunnery, called ‘Loretto House,’ in which a large number of young ladies are receiving instruction in various branches of knowledge, and in such accomplishments as music, drawing, and dancing. A great many Protestant girls attend this school. There is also a sort of religious house in Bow Bazaar, a populous part of the native town, with which are connected some sisters of charity, as they are commonly designated. I have often heard of their diligence in visiting the sick at various hospitals, and have seen them in their peculiar flannel dresses on their way thither.

“A Romish priest has been labouring in some villages about fifteen miles to the south of Calcutta, where there are many hundreds of native Christians in connection with the two Church and several Dissenting Societies, and a Romanist chapel has been recently built near Tangera, a station belonging to the Society for the Propagation of the Gospel.

“At Serampore, Chandernagore, Chinsurah, and Bundel, all on the banks of the Hoogly, there are Popish Churches, Schools, and Nunneries, and at the second-mentioned place, a Romish Catechism was published some years ago in Bengali, containing at the end some astronomical tables for the calculation of eclipses. A new cathedral has been opened at Agra, and a few years ago, a large school was established at Darjeeling, in which there are some Protestant children, though it is entirely conducted by Roman Catholics.”

The Protestant Missions at *Krishnagur*, in North India, having been remarkably blessed of God among the heathen, excited the special enmity of Rome. The Bishop of Madras observes:—

“This Mission has been sorely tried of late by the unfortunately too successful efforts of the Romanists, who established themselves in the district last year, and have prevailed upon not less than 140 individuals, including men, women, and children, in one district, to join their communion. Of these, however, forty-one are very anxious to be re-admitted into our own communion; and of the remaining ninety-nine, most are unworthy of the name of Christians; half of them having been on the list of catechumens for the last seven years, but never having been baptized into our Church on account of the impropriety of their behaviour.—May Krishnagur be providentially protected from the infection of that christianized idolatry! for such I unhesitatingly declare it to be as presented to the natives of India.”—*Missionary Register*, June, 1847, p. 274.

The Church Missionary, Blumhardt, gives this report of his station:—

“Many of those circumstances concerning which I had fears last year, have been mercifully overruled for good. The Roman Catholic priest who had intruded upon our work, and led astray many of our converts to his errors, has been arrested in his career, and has evidently failed in his designs. Most of his converts are very anxious to be re-admitted into our communion. They do, on the whole, regularly attend the means of grace in my church, and have quite separated from the Church of Rome. But they are still on probation.

"All the districts of Krishnagur, but especially the chief, or Sudder district, have been afflicted with the fearful moral evil of Romish errors, by the arrival of a Spanish Jesuit priest, having large charitable funds at his disposal, who has been using his endeavours to seduce the recent converts from Heathenism to Popery. He has secured a large piece of ground in the centre of the chief station, and in the most conspicuous part of it; on which he proposes to erect, at a large cost, a church, dwelling-house, and schools.

"With 130,000,000 of heathen in India, living in gross darkness, does the Church of Rome turn aside to address its labours to a few recent Christian converts, who had been taught and fostered by the care of others; thus enlarging its borders according to its ancient character foreshown by the Word of God, through the apostasy of Christians rather than through the conversion of Infidels."—*Church Missionary Record*, April, 1846, p. 87.

On the encroachments of Popery in North India, Mr. Weitbrecht writes, April 29, 1845 :—

"We were grieved to hear from Mr. Blumhardt, that Jesuit missionaries were making efforts to gain a footing in their Christian villages. A Reader at Dipclunderpore, near Chupra, has joined the Romish Missionary at *Birhampore*, and by his assistance, he is endeavouring, I understand, to spread his influence among the native Christians in that neighbourhood."—*Church Missionary Record*, Sept., 1845, p. 211.

On the increased exertions of Romanists IN CHINA, the Rev. G. Smith observes, in his able work on China :—

"The Roman Catholic Missionaries in Hong-Kong continually vary in number. They hold services in their public chapel for the Roman Catholic members of the community, and regularly visit the patients in the military hospitals. A gentleman, with whom the author is acquainted, lately attended a service in their chapel, on which occasion the congregation amounted to 800 persons. The whole service was of the most gorgeous and theatrical character. About this time application was made by one of the priests to the agents of the Peninsular and Oriental Steam Navigation Company, to contract for the passage to China, *via* Egypt and Ceylon, of thirty Popish missionaries during the present year. There were at the same time twenty priests in the Italian Mission House."

CHINA.—On the similarity between Paganism and Popery, Mr. Smith observes :—

"An honest Romanist priest must often be stumbled at the similarity between the religious forms of Popery and those of Buddhism. The existence of monasteries and nunneries; the celibacy, the tonsure, the flowing robes, and the peculiar caps of the priesthood; the burning of incense, the tinkling of bells, the rosaries of beads, the intonation of services, the prayers in an unknown tongue, purgatory, and the offerings for the dead in their temples; and, above all, the titles of their principal goddess, 'The Queen of Heaven,' and 'Holy Mother,' represented by the image of a woman, with a male child in her arms,—present features of mutual resemblance, which must strike every candid mind. Such a remarkable similarity of details, though it may facilitate a transition from Buddhism to Popery, must occasionally give rise to perplexing comparisons. This subject is sometimes regarded as so full of difficulties, that in former times a Roman Catholic missionary declared, in the distress of his mind, that Buddhism must have been the rival system and master-plot of Satan to hinder the progress of the Christian faith."—*Smith's China*, pp. 205, 6.

CHINA.—In the city and neighbourhood of Shanghai there are large numbers of Roman Catholic professors of Christianity. The principal settlement is at a place called King-kia-hang, about four miles distant on the opposite side of the river, at which the Bishop resides. He is the titular Bishop of Heliopolis, and his diocese comprises the provinces of Keang-nan, and Shantung; to which it is said the province of Pi-che-le—capital, Peking—is about to be added, owing to the events arising out of a dispute between the Portuguese of Macao and the Pope. His diocese is computed to contain 60,000 Roman Catholics."—*Church Missionary Record*, Aug., 1846, p. 171.

CAPE OF GOOD HOPE.—The Rev. Brownlow Maitland, late chaplain to the Governor of this colony, informs me :—

"In Cape Town there is a Romish bishop, styled Bishop of Palæopolis and Vicar Apostolic, and one priest associated with him. Their services have been for some time held in

a room of the bishop's house; but a large church, a sort of cathedral, is in course of erection, and has been slowly rising for some years. It is now about half built. At Graham's Town there is an elegant Romish church recently erected, and opened about the close of 1844. At George Town, in the most central part of the colony, there is a small Romish chapel and a priest. An Irish regiment of the line in Graham's Town had a Sunday-school, and the children of the Roman Catholic soldiers used at first to go; on which the priest went round to the parents, and threatened to whip every child that attended it, although he himself did nothing to instruct them. On the regiment being concentrated at Cape Town, there was a daily school for the children under the charge of a serjeant, in which the Bible was read. The bishop immediately ordered all Roman Catholic soldiers to withdraw their children from it under pain of excommunication, and wrote to the lieutenant-colonel, vehemently remonstrating against his requiring the attendance of the children, inasmuch as the Catholic Church forbade any kind of religious instruction except from teachers authorized by herself. He concluded with praying God to forgive those who did such violence to the consciences of others."

It is almost amusing to see this sensibility to the rights of conscience in that Church which has more than all others oppressed conscience.

NORTH WEST AMERICA.—The Rev. W. Cochran writes respecting the Cumberland station in North West America:—

"In the month of August last, a Romish priest, with the avowed design of drawing away the Indians, took up his abode within one hundred yards of our school. Mr. Budd immediately dispatched special messengers to Red River, to know what he was to do in this emergency. I advised him, quietly, by prayer, to leave the matter in the hands of God, and to go on deliberately teaching the truths of the Gospel, fighting his opponent only 'with the sword of the Spirit, which is the Word of God,' and carefully abstaining from everything likely to stir up the worst passions of our fallen nature. Excitement for a time may be produced by the priest's proceedings, and it may lead to a sifting; but the Lord knoweth them that are his, and they shall never perish."—*Church Missionary Record*, June, 1844, p. 135.

June 20th, he writes:—

"As the Governor, Sir G. Simpson, is now on the eve of returning, I had to go to-day to the Fort, to call on him before he took his departure. While I was at the Fort canoes arrived from Canada, bringing two Romish priests and four sisters of charity, who are to be employed in visiting the sick. The Romish Church is always getting ahead of us. No obstacles ever prevent her from pushing onwards. Oh that our Church would display as much zeal in propagating a pure faith as the Church of Rome displays in propagating a corrupt one!"—*Church Missionary Record*, Dec., 1844, p. 286.

In another letter it is related:—

"A priest of the Church of Rome came hither about the beginning of July last, during my absence at Red River. He came in a canoe with three Canadian half-breeds, and was still here on my return. During his stay he made vigorous efforts to draw away my people to his own corrupt faith. Pictures, crosses, images, beads, and priestly attire, were displayed in great abundance, but without effect: my people had 'not so learned Christ,' as to be captivated with the exterior blandishments of that false Church. The priest remained here but a few days after my arrival, and departed without having succeeded in one single instance with any of my baptized Indians."—*Church Missionary Record*, July, 1846, p. 160.

Mr. Hunter also writes thus of the exertions of the Papists in the *North West of America*:—

"To-day the Saskatchewan Brigade arrived, and the gentleman in charge informed me that the priest who visited the Ile à la Crosse last year, and baptized the Chippewayans, had gone there again this summer, and that two priests were expected to join him from Red River. Ile à la Crosse is the principal port to which Rapid River, or Lac la Rongé, is an out-port. A great number of Indians in this direction appear to be willing to receive any religious teacher who may visit them, not being aware of any difference between the Roman Catholic Church and the Church of England, or, as they call it, the French and

English religion. The Rapid River Indians who visited the Pas this spring informed me that, had a Roman Catholic Priest visited their neighbourhood, they would gladly have received instruction from him, and been baptized, not being aware of any difference between the Church of Rome and the Church of England."

Mr. Hunter says again, June 30th :—

"I cannot but admire the zeal of the Church of Rome, who have already sent two priests into this neighbourhood, two more being on their way to join them; while I am labouring here alone, at a distance of 500 miles from my missionary brethren, without being cheered or stimulated by the countenance of a Christian brother."

His report on July 26th of the same year is more hopeful :—

"It is reported that the Chippewayans, baptized by the Roman Catholic priest at the Ile à la Crosse, have thrown away the crosses which the priests give every baptized Indian to wear suspended round his neck, and have renounced the religion. The gentleman already mentioned, who has charge of the Chippewayan Fort and District, informed me that the Indians, both in the neighbourhood of the Ile à la Crosse, and Chippewayan, are willing and desirous to receive instruction in Christianity, and that they often ask him to tell them something respecting the Great Spirit; that this spirit of inquiry, and a desire for instruction, are the reasons why they are so eagerly embracing, through ignorance, Popery; and that, if a Protestant minister or catechist were to visit the neighbourhood, he would be certain to meet with encouragement and success."—*Church Missionary Record*, Oct., 1846, p. 286.

In BRITISH GUIANA, the Missionary writes :—

"We have had a visit from the Roman Catholic Bishop and his private Secretary. He begged permission to see the place of which he had heard so much, and felt satisfied with the reality of things. Amongst other things he asked what inducements the Society or myself held out to the Indians; I answered, "None whatever; but to him that *believeth on the Son of God* is promised *everlasting life*." He was very polite, but not less reserved, and our conversation turned only upon general topics. He seemed very much pleased with the boys, who, just at the time of his coming, were working in the garden. He visited also the girls' school, and found them busily employed in needlework."—*Church Missionary Record*, June, 1845, p. 138.

The Australian journals announce that Dr. Murphy, the Roman Catholic Bishop of *Western Australia*, has divided that Colony into four Missions :—

1. *Perth*, where he will himself preside.
2. *Moor's River, Victoria Plain*, ninety miles from Perth, whither have been dispatched two Benedictine priests, and two student catechists.
3. *King George's Sound*, 300 miles from Perth, where are two French priests, and two friars of the Sacred Heart of Mary.
4. *Port Essington*, the appointed residence of the Vicar-General, the Very Reverend Angelus Gonfalonieri, a Tyrolese, formerly a Professor in the College of the Propaganda, at Rome, with Messrs. Fagan and Hogan, priests.

NEW ZEALAND.—Mr. Fairburn writes thus of the efforts made by the Romanists to proselytize the natives :—

"The Roman Catholic Bishop is liberal in his gifts to the natives. Some of them are handsome superfine cloaks, with scarlet collars for principal chiefs, and a profusion of Popish baubles. You perhaps may be almost ready to suppose that the poor missionary is for the present thrown into the shade; but, as far as I have been able to judge, I have not found the slightest difference in the outward conduct of the natives. Some of the more shrewd observe, 'If what he has come to tell us be true, and for our especial benefit

to believe, why bribe us with cloaks, blankets, and tobacco?' Others again say, 'Well, we shall build a house for him, and allow him to remain, so long as he continues to give us property.' My opinion is, that they will not succeed; for they contend against mighty odds when they contend against the Word of God, which Word is rapidly spreading through the length of the land."

Mr. Taylor also records, Oct. 5th, 1840:—

"At our last baptism at Waimata, I received nearly twenty of the natives, who had embraced Popery, into the Church. Among other reasons assigned for abandoning Popery, one was, that the religion too much resembled their own, and they had not the Word of God given them. The Romish Bishop one day met with one of our natives, and speaking about us, he said, 'They have houses, and wives, and children—all their love is for them; but we have none, therefore all our love is for you.' Our natives replied, 'Is it, then, wicked for a missionary to have a wife and children?' He said, 'I am an apostle and bishop of Christ, and I tell you it is.' The native answered, 'St. Paul was also an apostle, and he said, *a bishop ought to be the husband of one wife.*' The Bishop said no more."—*Church Missionary Record*, April, 1841, p. 100.

The Missionaries write:—

"A fresh arrival of the emissaries of the Church of Rome, consisting of four priests and eight catechists, two of whom have since been ordained, are actively engaged in disseminating their soul-destroying doctrines. Their Bishop intends making this place his head quarters, and is now preparing to build a large church. Surely it behoves us to be diligent in our Master's cause. A sharp eye is kept by them on all my proceedings."

Kororarika.—"The Papists have commenced war; but the Scriptures, which are *the sword of the Spirit*, prevail. The opposition which the Romanists have hitherto made, has been a means of exposing their errors, and of adding some of their number to our congregations. One of these, who was a communicant, on being asked why he left his teachers, replied, 'They give us the Word of God in a language we cannot understand. You give us books in our own language which we do understand.' He then gave me a shilling for a Prayer-book."

Wangaroa.—"The Papists are making bold efforts to do mischief. There has recently been an accession of twelve to their number: two are at Tauranga. They may much perplex the natives in their present state; but with the acquisition of the Testament now sent from the Bible Society, we trust to be enabled to stand our ground. The Popish Bishop is hard at work printing their books. Yet it is difficult to see them. The natives who possess them appear to be ashamed of them."

Paihia, June 22, 1841.—"On my return from Wangaroa I found that the Roman Catholic priest had challenged the Rev. H. Williams to a public discussion, at Kororarika, in the New Zealand language, which Mr. Williams had accepted. The discussion took place on Tuesday and Wednesday, the 26th and 27th ult. On the one side were four Roman Catholic priests, on the other Mr. Williams and myself. I went to the field with much *fear and trembling*—not as to the ultimate result, but as to my own incapacity and utter unworthiness for such a situation. God, however, graciously strengthened us, and we were more than conquerors through the testimony of Jesus. I could scarcely have conceived it possible for men holding ministerial offices in a professing Christian church to be so very ignorant of Scripture, or that such men should prevaricate in the manner these did. God enabled us not only to beat down all their arguments with the plain words of Scripture, but also to preach to them *the truth* as it is in *Jesus*. I could not but fancy that I plainly saw the same spirit which manifested itself in many of their unhappy church, against our reforming forefathers. They hesitated not to affirm over and over, that our New Zealand Testament was all false, being not the word of God, but merely words of our own. One solitary text of Scripture, Joshua vii. 6, was all they brought forward during the whole of the first day's discussion, and this was done to defend their image worship, &c. They laboured most assiduously to get us to quit the plain word of God, but they could not succeed. It grieved me much to hear them tell the natives, with a triumphant air of assurance, that by their latest letters, England was again returning to her right mind, and to the only true faith and church; and that Pusey, a great doctor among them, is the great instrument employed by the Lord in this matter."—*Church Missionary Record*, Aug. 1842, p. 196.

From the journal of the Rev. A. N. Brown:—

"Nov. 9, 1841 : *Rotorua*.—Blessed be God for permitting his word to be so widely spread and circulated among the New Zealanders! How powerful a barrier has it presented to the inroads of Antichrist! The late visit of the Roman Catholic bishop and his pro-vicar to this place appears, on the whole, to have furthered the cause of Protestantism—the cause of the Gospel; for the natives, with greater diligence than ever, are searching the Scriptures, and comparing the dogmas of the apostate church with the words of truth and righteousness.

"Nov. 11 : *Rotorua*.—A baptized native, who had encountered the Roman Catholic bishop at Auckland, told me that the bishop justified their making carved images from the example of the carved cherubim and seraphim. The plain, common-sense Scripture reply of the native to the bishop much struck me: 'God,' he said, "COMMANDED the cherubim and seraphim to be made—God FORBIDS you to make carved images—God SPAKE from the cherubim and seraphim. Did he ever speak from *your* images?"

In a letter dated *Tauranga*, May 13th, 1842, Mr. Brown writes:—

"You will recognise with gratitude to the Lord of the harvest, that we are not labouring in vain; our work is progressing, simply because it is the work of God, and not of man.

"The Roman Catholic priests, with a zeal worthy of a better cause, continue to preach *another Gospel*—apparently, however, with but little success. Their baptisms are chiefly confined to the children of heathen parents; and I sometimes cherish the hope that, in a year or two, the papists will either quit New Zealand, or confine their instructions to the Roman Catholic portion of the colonists. The priest at Tauranga has, on two occasions, forced me into discussions, which I hope were of some service, in convincing the natives that the tenets of the church of Rome cannot stand the simple test of the Scriptures, as those Scriptures contain little respecting the mystic Babylon except denunciations of her idolatry and arrogance, and prophecies of her speedy downfall.

Discussion with a Priest at Rotorua.—Mr. T. Chapman, in a letter dated Rotorua, Feb. 19th, 1842, writes:—

"The opposers of the truth are now, from the very spirit of opposition, in many places giving the papists encouragement; alleging that this new religion is very acceptable to them, because it is just like their own. They allude to the laxity, the juggling, and the non-observance of the Lord's day. In a discussion which I had with the Popish priest of this district the other day, I asked him, among other questions, how he knew that the Virgin Mary could hear him when he prayed to her. 'Oh,' said he, 'what's this?' turning to Dives and Lazarus. 'Wheugh!' said a sharp lad of mine, before I could speak, 'a spirit to a spirit! What! are you a spirit, then?' Catching the idea, for it was new to me, I added, 'From hell to heaven! Is this hell, then?' He looked confused, and turning round, began addressing his party, fighting off. I asked him why he left out the Second Commandment. 'I have not left it out; the *First* includes it.' 'Are you wiser than God, then? He thought it necessary.' 'Is not the Fourth abrogated?' said he, 'and why not the Second?' 'Have you the authority of the first church for abrogating the Second Commandment?' I said. 'And does not Christ expressly declare that he came not to destroy the law or the prophets? see Matt. v. 17, 18.' To this he replied, 'You had better tell me the names of the bishops of your church in the time of the Apostles.'" —*Church Missionary Record*, March, 1843, p. 67.

"Roman Catholicism seems to be almost at a stand in the heathen Pa. The natives do not even assemble for prayers. One of the party had a medal hung round his neck, with the inscription: "O Marie, conçue sans péché, priez pour nous, qui avons recours à vous!" He seemed to look upon it as a charm; observing that he was told not to part with the medal, and then, should he be seized by any illness, he would recover."—*Church Missionary Record*, March, 1843, p. 65.

Respecting the progress of Popery in this neighbourhood, Mr. Williams writes, in a letter dated May 16th, 1843:—

"The Agents of the Pope are on the increase. There are five or six priests at Kororarika, ready to pounce upon any one of whom they can catch hold. Some of the weak ones they do a good deal perplex. Though by many their abominations are read and understood, yet it is astonishing how literally they fulfil the words of our Lord, in Matt. xxiii.

15 : for they compass sea and land to make one proselyte ; and when he is made they make him twofold more the child of hell than themselves. Thus do they hover round, seeking whom they may catch, and will baptize any who will receive it ; they will almost force it upon them. I am thankful to say, that I do not know one who has left us to join them, though many have left them to join us. The word of God is indeed *quick* and *powerful*,—wise are they in withholding it, when they can, from the people. I had an opportunity, a few weeks since, of bringing this *sword of the Spirit* to bear upon one of the priests, in the presence of a large party of the natives. He began like Goliath of old, fierce and bold ; but was soon vanquished by the mighty power of the word of God.” —*Church Missionary Record*, Jan. 1844, p. 9.

Mr. Brown writes, dated October 9th, 1842 :—

Matamata.—“ Two Roman Catholic priests called on us. They are urging another discussion, and are very angry, because, in a note which we sent them yesterday, we declined wasting the Lord’s-day in controversy.”

“ Oct. 11.—We met the priests by appointment, and about 500 natives assembled. The discussion was almost confined to the Rev. R. Maunsell and the Roman Catholic priest from Tauranga. The papists will not, I think, reckon this discussion among their victories. Towards evening the natives held an open conference in our presence, as to whether they should not send away the priest from Matamata. One old chief, however, objected to this, though certainly not in a way to flatter the vanity of the priest. ‘ Why should he be sent away ? He is a quiet man ; he does us no harm ; and nobody attends to his karakia (sermon). ’ ” —*Church Missionary Record*, August, 1843, p. 179.

The Rev. H. Williams writes of *Wangaroa* :—

“ The papists do not gain ground here. They have commenced circulating books among the natives ; but it is singular that they do not make any effort to teach the natives to read, at least so far as I have heard. A priest is stationed at *Wangaroa*, and visits a little body of natives at Matauri ; and among all the natives with whom I am acquainted, I know of none more ignorant or more debased. Some of them were, a week or two ago, baptized by the Roman Catholic bishop.”

Of *Paihia* he says :—

“ The Popish priests are actively engaged in dispersing their dangerous errors ; but they have found the knowledge of the Scriptures a most effective barrier against them, and I am happy to say that they are on the decline. They are, however, active followers of their master, and do his work with diligence. The grant of Testaments from the British and Foreign Bible Society has been a great blessing to the people, and given a fatal blow to Popery.”

The Rev. N. Burrows writes of *Kororarikaia* :—

“ Judging from my own district, Popery is here certainly not on the increase. The priests have their adherents ; but they are, for the most part, worthless characters, who continue in all their heathen practices.”

On the 29th of April, 1845, Archdeacon Brown left his station for Auckland ; and, in the course of his journey, arrived at Hanga, at which place he writes :—

“ The native teacher left with me to partake of the Lord’s Supper on Lord’s-day next at Matamata. He mentioned to me that his Pa had lately been visited by two Roman Catholic priests, one of whom told him that our Church was wrong, and hence our daily confession, ‘ We have erred and strayed from thy ways like lost sheep,’ which, he added, meant that we had strayed from the true Church, which was the Roman Catholic ! The teacher, however, told him that the confession was of much earlier date than either of the two churches ; and turning to his Psalter, he read the last verse of the 119th Psalm. The priest then objected that our Church must be in error, because our ministers married, which the apostles never did. ‘ That is wrong,’ replied the teacher ; ‘ for Peter’s wife’s mother was healed by Jesus Christ of a fever.’ ‘ Yes,’ retorted the priest, ‘ but John was not married.’ ‘ Shew me a passage,’ said the teacher in his simplicity, ‘ in which we are told that John was not married : I have shown you one in which it is proved that Peter

was.' The priest thought proper to decline any further controversy with one whose instruction was simply drawn from the Scriptures, and pursued his journey."—*Church Missionary Record*, June, 1846, p. 138.

At the *Cape of Good Hope*, Mr. Saffery, the agent of the COLONIAL CHURCH SOCIETY, states that the vicar-apostolic and two Roman Catholic priests are enlarging their influence, by jointly conducting a very superior school on the most moderate terms.

In *Lower Canada*, or *Canada East*, the prevailing creed is the Roman Catholic. The Church is governed by a Roman bishop, who receives £1,000 a year from the British Government.

The following extract of a letter from Jeffery Hale, Esq., of Quebec, respecting this Colony, to the Colonial Church Society, will show the great need of exertion, and the openings for good:—

"Eighty-two years ago 60,000 Canadian Roman Catholics became, by conquest, subjects of the British crown. The same Providence that laid them under obligations of fealty and homage, imposed corresponding obligations on the Government to whose particular care that Providence then consigned them. But since that time, three entire generations of fellow-subjects have passed unheeded to the tomb without an effort that deserves a name, either by the Government or the Christian institutions of the parent state, to discharge the obligations under which providential circumstances have placed them both. They were, moreover, three generations of a rapidly augmenting people, numbering now an eightfold increase of the first amount, which have so passed away, as they lived, just as though there had been no such conquest, no corresponding responsibilities, no such beings within the Colonial empire of England. Now this interesting and inviting field is *entirely unoccupied by any organisation whatever in connection with the Church of England*. The Church of England seems not to care for the souls of the French Canadians. A few Baptists, *supported by a foreign nation*, are toiling near the lines. A few Christians of different denominations support the French Canadian Missionary Society in Montreal. But no Church of England effort is put forth, although the Canadas generally respect her more than other sister churches in the province. The way into Canada at the French portals is open. May your Committee lay this case before God, and may he grant them a will to seek an abundant entrance into a sphere where jealousy cannot charge them with intrusion or trespass, nor can enmity, with any reason, gainsay their word."

The following particulars are taken from the Report of the London Missionary Society for 1846:—

"*The missionaries of our society, in common with those of every evangelical Protestant communion, have now to encounter in every field of their exertions the most active opposition from the agents of popery. Dr. Philip, in a recent communication, gives the following statement of their proceedings IN SOUTH AFRICA:—*'We have for some time heard of the intentions of the Roman Catholics with regard to Africa, and now they are invading us in great force. There are priests, I believe, in most of our towns and villages, and in the neighbourhood of our institution. The higher order of their priesthood are accomplished men, who are likely to gain great influence over the civil servants, and other officials, in the colony. We have everything to dread, and nothing to hope from them, while we see their zeal partaking more of the spirit of hatred against Protestant missions, than of pity for those who are yet without the consolations or even the forms of Christianity.'"

"The following report of our brethren labouring IN MYSORE, while it evinces the hostile spirit of Romanism, should awaken in Protestant Christians zeal and compassion for the deluded victims of that corrupt system:—

"It is truly lamentable to see in what darkness the papists generally in this country are

See the Bishop's Charge. Note—H. page 84.

sunk. They are just as much idolaters as their heathen neighbours, to whom they conform in many of their degrading customs. Instead of turning from idols to the living God, they have only turned from one set of idols to another. It is very evident that their priests are secretly employed in filling their minds with as much bitterness as possible against Protestant ministers."

In MAURITIUS, where our missionaries are few, and their adversaries numerous and powerful, Mr. Le Brun states :—

"We have great difficulty in coping with the Romish priests : they do everything in their power to annoy ; they have even the effrontery to send some of their own adherents to the very doors of our chapel, questioning the people, and telling them that we are Methodist heretics, &c. The popish bishop has brought with him several young Irish priests. One of these priests is such a zealot, that he scarcely eats. He is day and night in the church, has a leathern girdle full of small nails across his loins, and sleeps in his coffin packed with ashes.

"As soon as the bishop had landed, his first act was to send one of the Irish priests to our station at *Moka*, with a schoolmaster and one of the nuns, to take charge of the little girls.

"Almost without an exception, the zeal of Popery in the Pacific has been restricted to those islands, where the natives have already been rescued from the abominations of idolatry and the horrors of savage life, and brought to the knowledge of the true God, and the hope of salvation by his Son Jesus Christ. Such have been their proceedings, more or less successful, in relation to the Sandwich Islands, and also the Fijian, Samoan, and Hervey groups."

In their Report for 1846, the London Missionary Society thus speak of TAHITI :—

"*The failure of Popery to seduce the people of Tahiti* must be attributed in part to the unjust and cruel measures with which it has been allied. Their old teachers lived among them as friends and benefactors, never obtained a single acre of their land, respected their laws, honoured their sovereign, gave them the Bible, and gently led them in the way to heaven. The professors of this new faith, armed with sword and cannon, have seized their country, changed their government, banished their queen, insulted their missionaries, and derided their religion. These appendages of Popery have gone far to make it hateful, and to prevent those insidious evils which the more bland and crafty policy of Jesuitism might have effected.

"The injuries on Pomare and her country are producing a salutary fear *throughout all the islands of the South Pacific*. Popery is dreaded and detested as the robber and spoiler of Tahiti ; and although the vaunted possessions of the French in Oceania will not be extended beyond their narrow limits, yet, as the Catholic emissaries, when rejected by the chiefs of other islands, enforce their claims by threats of French vengeance, it may be hoped that the love of country and the dread of invasion will continue to operate as they have at Mangai, and in other instances, as a barrier to Popery.

From *Calcutta* :—

"Fears have been entertained by some as to the issue of their efforts to proselyte our converts. It affords the Committee satisfaction to report, that, as far as their missions are concerned, they have been innoxious. The members of our churches have been always directed to the word of God, and now the fruit is manifest."

Mr. Hill, writing from *Berhampore*, says :—

"Beyond that of having an interest in the blood of the everlasting atonement, we know of no lure to a Hindoo sufficient to induce him to despise and reject caste, except that of money ; for he has discernment enough to perceive that his own idolatrous rites proffer him all that which Romanism presents. The following comparisons have been made by a *Heathen Brahmin* :—'Has the Feringhi cheap pardons ? So have we. Can the Romanist by the mass rescue his ancestors from purgatory ? We by ceremonies at Gayà can do the same for ours. Can the priest change the bread and wine into flesh and blood ? Our

Muntras can impart Divine attributes to images. Who are the Romish monks but the counterpart of our Sunyasees? Do the Catholics count their beads? So do we our malas. Do they pray to mother Mary? So do we to Gangâ-mai. Do their priests eschew marriages? So do our Gosâis. Have they nuns? So have we our nach-girls, dedicated to the service of the temple. Do they boast of antiquity? Comparison can be made between 1800 years—the period they claim as the age of their church, and the four *jugs* of Hindooism.’ Such a system we believe will not make its way in Bengal without the lure of money.”

At *Neyoor, in South Travancore*, “The newly arrived Romish priests have made great exertions to draw back the people of the Fisher Caste, who joined the missions not long since. They only prevailed with two or three persons, and that by means of intimidation, false imprisonment, and bribery. . . . The Romish priests are divided into two parties. . . . At a fisher village, near Munsey Sevier Chapel, seventy Romanists have lately joined our mission.”—*London Miss. Soc. Report, 1847.*

The Missions of the **WESLEYAN MISSIONARY SOCIETY** bear continual witness to the same aggressive movements of Rome against Protestant missions, and the wide extent of their efforts. The Wesleyan missions in Asia, Trichinopoly, Bangalore, Mysore, and South India generally, in Africa, at Kaffraria, in America, in Hudson’s Bay, Canada, Newfoundland, and in Trinidad and Dominica, and in the Polynesian Islands, New Zealand, Friendly Islands, Tonga, Vewa, Wallis Island, Tongataboo, Feejee, Haabai, &c., have been exposed to Romish interference and opposition. An extract or two may show the nature of this:—

“The New Zealanders told me that they believed the Roman system better than ours, because it was so much like their old worship, and because they were not obliged to forsake adultery. I have just obtained one of their medals, which Bishop Pompallier distributes among the natives, and which they hang in their ears for ornament. On the face of this figure is embossed the full-length figure of the Virgin Mary, in the act of treading on a serpent, and surrounded, in French, by this idolatrous superscription, ‘O Mary, of immaculate conception, pray for us who have recourse to thee.’”—*Rev. H. H. Turton, New Zealand.*

In *Canada*, “the Roman Bishop of Nancy in some places elevated and consecrated, with great pomp, large crucifixes, which remain. On one high mountain he placed a very large one, which on a clear day can be seen shining in the sun (having been cased in tin) for many miles around. A convert from the Romanists was reminded of a former expression which he had used, that he would rather lose his head than change his religion. He replied, ‘Oh, I found that I had no religion to change. I had only forms and ceremonies. But now I know what we want; we must have the love of God in our hearts.’”—*Rev. W. M. Harvard.*

“The popish party have been freely dealing out their own excellences, and our numerous defects and bad conduct, in their conversations with the inhabitants of *Tonga*.”—*Rev. J. Thomas.*

A French corvette, the “*Aleier*,” having come in to Vewa, Dec. 17, 1842, to ask why the French Bishop was not allowed to leave a missionary there in 1838; the same French Bishop came the next day in a small schooner; the missionary remarks:—

“Such is the spirit of Popery in the nineteenth century. The Commodore and the canon in one vessel, and the crucifix following in another.”—*Rev. F. Wilson.*

The way the Romanists in New Zealand represent Protestantism,

may be seen in a publication by the Roman Catholic bishop, which he styles, "Instructions on the luminous doctrines of the Roman Catholic Church, the pillar and foundation of Truth, given by the Rev. T. Buller, Nov. 21, 1843 :"—

"Do not allow yourselves to be seduced by the separated churches. They have stolen the sacred volume from the mother church; they have omitted certain matters of the word of God, they have retained certain others, and have added many novelties of their own invention. Therefore there is a medley of things true and false, of things ancient and things new, in their doctrine and religion. But the true and ancient tenets of the separated churches are matters which belong to the mother church, and to her sacred book stolen by them; but the new and false things are of their own invention. Let every one, therefore, be prudent; let every one interrogate the mother church in the person of her pastors, and inquire what is true and what is false, in so many different doctrines that are heard. Then this church will reply by the mouth of her pastor."

This book concludes with "the Litany of Mary," "Directions for making the Sign of the Cross," &c.

"The Roman priests at Tongataboo told the people we possessed but a part of the Scriptures, inasmuch as our Scriptures only speak of two states beyond the grave, but theirs of three, namely, heaven, hell, and purgatory. When the chiefs told them, 'We have the gospel preached to us, and the word of God to read,' the priests replied, 'No, you have not. These men who preach to you are leading you astray. They are of Mr. Wesley's religion, which took its rise only about a hundred years ago, and Mr. Wesley himself was no better than Jovili (an impostor in the Navigators' Island). Your Bible is full of errors.' The chiefs refused to receive them."—*Rev. M. Wilson.*

Hudson's Bay.—"Nothing can surpass the diligence and perseverance of the emissaries of papal Rome in spreading their tenets, and making proselytes; and nothing can save these extended territories from becoming Roman Catholic but an augmentation of labourers, who will spread the pure doctrines of the Bible. Priests are yearly arriving from different quarters."

"The Romish Church is making a powerful effort here, and I assure you they are formidable adversaries. Their ceremonial display gives them great advantage among ignorant heathens, who love glitter, and such toys and gewgaws as the priests here exhibit to draw the Indians after them."—*Rev. W. Mason.*

The Rev. W. Scott, *in Canada*, gives a lengthened account of the artifices by which the papists hope to prevail. Among others, a temporary church was erected at St. Clair, and pictures and crucifixes were hung all round it in mimic grandeur. A priest assured a mother that baptism by a Romish priest would recover her sick child, who would not again be liable to sickness and disease.

Bangalore.—"The papists have lately reared a large temple here, and a French bishop of that communion has been appointed to the charge of it. The splendour and pomp of her ceremonies are likely to entice."—*Rev. T. Haswell.*

The Missions of the FREE CHURCH IN INDIA have also had to meet the efforts of the Romanist. The Rev. Dr. Wilson remarks:—

"The natives of India who have attached themselves to the Roman Catholic Church are in the habit of alleging that there is not much difference between their circumstances and those of their heathen brethren. I asked some members of that church, 'In what

respect does your religion differ from that of the Hindoos?' 'Oh,' replied they, 'our religion is a great deal better than theirs. The gods of the Hindoos are ugly monsters, with a variety of heads and hands; but our gods are fine men and women; and we have a fine Virgin for our chief god.'—Dr. Wiseman thinks very little of Protestant efforts; but the Brahmins, I am happy to say, make a great deal of them. In a tract written against Christianity by a Brahmin, addressed to me, he tells his countrymen, unless they combine and act together, all their power and religion are doomed to instant death."

CHAPTER VII.

THE PRACTICAL MEASURES WHICH IT BECOMES CHRISTIANS TO ADOPT TO WITHSTAND POPEERY.

THE necessity of counteracting this intense energy of Popery in all its workings, if we would maintain and extend the vast blessings of the pure and undefiled religion revived at the Reformation, will be very evident. Great as is the duty of spreading the Gospel among the unconverted heathen, there is an equally important and prior duty to look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward. Let us be watchful not to lose the Gospel, either at home, or where it has been already introduced and blessed abroad. To this I would earnestly direct the attention of my fellow-Christians. We must be prepared to enter on a more vigorous prosecution of this great conflict between light and darkness.

The ways of indolence, self-indulgence, and unconcern in the high interests of eternity, either as it regards ourselves or others, are never the ways of safety, honour, and happiness. The kingdom of heaven suffereth violence, and the violent take it by force. While men *slept*, the enemy came and sowed tares. Forgetful of our high and holy duties, as the chief Protestant kingdom of the earth, we have been indifferent to the spiritual welfare of the vast regions entrusted to us; and it becomes the ministers of Christ to sound the alarm, and rouse faithful Christians.

It is not a formal, a theoretic, or a political Protestantism in the higher classes, or a mere traditionary or party Protestantism in the lower classes—a Protestantism that allows prevailing worldliness and selfishness, deceit and indolence, that is worth anything for the professor's happiness, or as an evidence against error, or as having power

to withstand and overthrow it. Such Protestantism is the weakness and disgrace of the reformed Churches. It is a living Protestantism, resting on God's word, kindled by the Spirit of God, and animated by the grace of Christ, willing, from happy, personal experience of the power of the Gospel, to go through daily self-denying toil, to labour, to suffer reproach and loss, and, if need be, persecution, imprisonment, and death for Christ's sake, that can stand, and make progress, and triumph in these days. There must be reality—there must be vital godliness, an energetic principle that has counted the cost, and lives, by faith, in the sight of the coming judgment and the eternity before us, the wrath everlasting, and the life everlasting, and will not be flattered or swayed from a faithful confession of Christ crucified; for usefulness and success. And, on the other hand, a pretended Church-of-Englandism, chiefly busy in beautiful structures of churches, and in music and outside show and order, and which loves to have the pre-eminence, and thinks Popery and Protestantism equally bad, and rests in an imaginary unbroken succession of episcopacy, and delights in dwelling on the faults of Protestants and the virtues of Papal priests, is little better than a betrayal of the true Church of England into the hands of the Pope, and gives the greatest advantages to those who wish for nothing so much as its entire overthrow. The Pope can far outshine us in such things.

The doctrine of Christ's death being a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and our free justification by his blood—this is our mighty weapon against Popery. The heartfelt, experimental testimony to this vital doctrine;—Christ putting away our sins by the sacrifice of himself, and our free salvation through faith in Him only,—a living faith, purifying the heart, and working by love,—this fundamental doctrine must be faithfully preached to overcome this “wicked one, whose coming is after the working of Satan, with all power and signs and lying wonders.” “They overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death.”

Popery is a miserable substitute for this precious truth, but it is a substitute just suited to the corrupt heart of man. It is very acceptable to him, as it gives present ease to his conscience, without requiring the mortification of his pride and self-righteousness, or the crucifixion of his inward lusts. It magnifies bodily austerity and works of supererogation, to the exaltation of man, and the disparagement of Christ.

We must, then, have the spirit of adoption to overcome the spirit of

bondage. We must have the peace of God through our Lord Jesus Christ, which follows being justified by faith, to prove the emptiness and worthlessness of the peace which Rome gives. Nothing but evangelical doctrines can, among the mass of mankind, vanquish Roman doctrines. Let us go forth against Antichrist, with the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost in our own hearts ; and indulgences, and masses, and human pardons, and priestly dominion, and spiritual bondage will be dispelled and vanish before the pure light of Scripture, as the misty shadows of the night before the rising sun.

We must sorrowfully acknowledge the deeply humbling fact, that some of the efforts that have been made to extend the Church of England in our colonies, both in past and present times, have not been in the spirit of the Reformation, but in that spirit of priestly dominion and formalism, (magnifying the visible Church and the Sacraments, and the regular unbroken succession of episcopacy, as essential to the ministry,) or of outside decency, which partakes either of the first elements of Rome, or of mere worldliness, rather than of true Protestantism. Such formal religion may spread and foster self-righteousness on the one hand, or worldly pleasures on the other, with very little spiritual life, and very little of the real power and blessedness of the Gospel. But let us discern things that differ ; let us distinguish between zeal for the principles of Rome, and zeal for things being done “ decently and in order,” connected with real religion, though not, perhaps, in its fullest purity and evangelical simplicity. God forbid that I should discourage the efforts of any earnest and devoted members of our Church, really attached to its main principles and to its formularies and discipline, seeking to spread our common Christianity, though they may differ from me in things which I think important. While atheism, worldliness, Popery, and infidelity, are our common enemies ; while the Bible is our one standard, and the Prayer-book, the Articles, and the Homilies are our common symbols, let us all contend earnestly for the faith once delivered to the saints, and allow to each other minor differences.

We may learn much practical wisdom from the conduct of our opponents. They are wise in their generation. One vast injury done by Protestants to their own faith has arisen from their not making the things of Christ supreme. The Papists do not often make such a mistake. They have as many differences as we have, but with them the things of the Pope are supreme ; and, if the things of the Pope were not, as we entirely believe, the things of Antichrist, but

of Christ, they would do right—but as it is, they are “in their generation wiser than the children of light.” Though it be our bounden duty to the Lord of all, “to seek first the kingdom of God and his righteousness,” professed Protestants of a liberal turn will join with Papists to overthrow our Protestant laws and constitution; and professed Protestants of a conservative turn, to carry some fancied good, will maintain the Roman Catholic College of Maynooth, for teachers trained up with the utmost care to be able to overthrow the Protestant faith. Here is our weakness! With many of us the things of Christ are subordinate to very inferior interests; with most of our Papal opponents one great object is paramount—the supremacy of their religion. The union of the Romanist, the Liberal, and the Conservative, is ever against Protestant truth.

The Westminster Association of St. Thomas of Canterbury, formed on the 29th of June last, is a specimen of this. I will just notice, as full of instruction to Protestants as to the true mode of resisting Papal aggressions and encroachments, by merging every minor consideration in the great conflict for evangelical truth, the mode in which the Association will conduct its operations with reference to contested elections:—

“... our purpose being to unite all Catholics of every political opinion, for the fulfilment of a duty which precedes all duties of mere human politics, and to obtain this by the help of just politicians, of all classes: the Association therefore proposes to be mixed up with no party, either political or personal; to treat all candidates with perfect impartiality; to urge our claims on all candidates, whatever may be their political or religious creed, party, or opinion; to communicate to the Catholic electors, what promises or refusals of assistance each candidate may have made; to lay before the Catholic electors, with all clearness, the imperative duty of supporting no candidate whatever, who will not in return, support our claims in Parliament; and in the case of rival candidates, equally willing to uphold our rights, to abstain from all interference, and to leave the elector to be guided by his own sense of duty.”

When we see the policy of Rome, in sending Bishops to every colony, and increasing missionaries to each Protestant Mission, we may surely learn a most important lesson of practical wisdom. Thanks be to God, our beloved Church has multiplied, and, I trust, will multiply yet more Bishops in our foreign possessions. Independently of the scriptural foundation for this order, which to my mind is very clear, experience shows abundantly its real value to the efficient and expansive power and growth of the Church, abroad as well as at home. I believe all faithful ministers of our Church are more and more attached to the principle of Episcopacy, as well as to our Articles, Homilies, and Liturgy; and I am sure that no way has been found more effectual to multiply the ministers of religion in our Colonies, and their efficiency, than to multiply faithful men as Bishops, wherever there is a fair opening for them. The numbers of our clergy abroad have already been greatly enlarged by the wider adoption of this principle. It is

peculiarly gratifying to me to see that those older and very valuable Societies for the Propagation of the Gospel and for the Promoting of Christian Knowledge, are rising with youthful vigour, and the comprehensiveness of mature wisdom, to help every effort to expand and enlarge our Church.

But the funds of all our Missionary Societies need to be enlarged to enable them to multiply missionaries. Rome is thus advancing and prevailing, and Rome must thus be counteracted. Well-instructed scriptural missionaries are everywhere competent to withstand the most accomplished agents of Rome.

Well would it be if all our rulers in Church and State could be more provoked by such statements as I have brought forward, to some enlarged national exertions for the propagation of the Protestant faith, corresponding to the greatness of the necessity and of the duty, and of our immense resources for it. For what has been done at present all glory be to God, and all honour to those faithful Societies, and Rulers, and Protestants, who have laboured in it. But, compared with our national means, the efforts have been so partial, so slighted and neglected by many of the Rulers in our Colonies, so opposed by the present principles of our Government, and so totally inadequate to the vastness of the work, as to expose our Protestant Missions to the feigned mockery and contempt of its worst foe, the Roman apostasy;—I say feigned, for that Rome dreads our missionary exertions is evident, by all its mighty efforts to overthrow them. Let us learn a lesson from our enemies, and see that what Rome shows most hostility against is the very thing Protestants should most support and maintain. She is watchful to take every advantage, in the spirit of that saying of Daniel O'Connell, "England's distress is Ireland's opportunity." Let us as a nation in our "distress" look only to God, and work his work, and, whatever that distress, we may defy the Pope and all his subtle policies.

It is needful to discern the scriptural grounds of permanence and decay in churches, that we may be guarded against Roman boasting and error. The Church of Christ itself, all agree, cannot be moved or fail. The candlesticks of visible churches are, however, movables in the House of God, and may be, and have been, removed. What are the grounds of such removal? The Jewish Church rejected Christ, and the kingdom was given to the Gentiles. The Church of Ephesus lost its first love, and its candlestick was removed. The Church of Thyatira suffered the woman Jezebel to seduce God's servants, and so brought down Divine judgments. The Church of

Laodicea was lukewarm and so was cast out. Here are the dangers to be guarded against!

But, on the other hand, how is the permanence and diffusiveness of a Church to be maintained? It depends on far deeper things than union with a visible head on earth, or particular forms of Church government, or any of those external things in which men boast and glory. The main thing is the outpouring of the blessed Spirit, and His gift of faithful ministers. The next thing is the exaltation of Christ, even him crucified. The third thing is the wide diffusion of the inspired volume in the vernacular tongue. Then come the means which God has directed his Church to use from age to age. The Church has had its Psalms as a Liturgy from the earliest ages. A simple confession of the great facts of the Gospel, as in the Apostles' Creed, was early adopted. Its main doctrines were then confessed in the Nicene and Athanasian Creed; and after the corruptions of Popery had shown the necessity of testimony against that predicted apostasy, we have found the value of the farther confessions of the Protestant Churches; and our Church has found the immense advantage of the simplicity, purity, spirituality, and holiness of our Liturgy. Christian education is another main means. In my judgment, also, the national establishment of the truth, and the scriptural order of bishops, priests, and deacons, have been also important helps to its permanence and diffusiveness. The missionary spirit is, again, a mighty means of the prosperity of the Church. But such is the strong tide of human corruption, and such are the fresh accessions it everywhere receives from rising generations, born in sin and not trained up for God, even when baptized in his name, that, though a glorious election is continually gathering for God from all Churches holding the Head, apostasy has been very largely the prevailing feature of the Eastern, the Greek, the Roman, and the Protestant Churches to this day, and will be so, till our Lord returns in his glory, with the full outpouring of his own Spirit, to establish his kingdom triumphant and universal, under his own sovereignty, over the whole earth.*

* The present state of Boston, in the United States of America, founded in 1630 by early settlers, themselves the victims of persecution for conscience, may illustrate this. The Rev. James Begg, minister of the Free Church, who recently visited this city, says: "Boston is singularly cold and dead in regard to spiritual things, although there is great external decency—the remains of other and better days. It is most melancholy to see some of the finest churches of the Puritans seized by the Unitarians; and to find one of the coldest and most repulsive of the sects—a sect, which, with the name of Christianity, has nearly all the worst features of infidelity—in strong possession of such a beautiful city. . . . Unitarianism in Boston, so far as I could see, is not so much a controversial thing, as a mere negation of religion. It keeps up the sound of old associations—it boasts of the Fathers—it is outwardly decent and kind; whilst in the absence of such restraint as

In the enlarged measures now taking for promoting Protestant Missions, the establishment of the college at Canterbury must be looked at with deep interest. I confess that the princely liberality with which it has been founded, and the unreservedness with which it has by its chief founders been put entirely into the hands of the rulers of our Church, to be conducted on the principles of the Church of England, and the provision made for enlarged studies, excite my hopes that it may be a large blessing, beyond the fears which may be raised by the known sentiments of many of its friends. It wants that popular element which would give it largely the confidence and the hearts of the mass of the English Church; but my hopes are much stronger than my fears respecting it as an instrument for diffusing scriptural truth. As far as consistent with supreme love of the Gospel, let it have our sympathy, our aid, and our prayers, and it may yet be an engine of immense value to diffuse Christianity among the heathen.

The conflict in these days with Popery is like that in the battle of Waterloo. We have to stand assaults after assaults; sometimes the struggle is greatest at one point and sometimes at another, and at times the enemy seems to gain upon us; as each assault is repelled, a harder and severer struggle comes on; and it is only after we have withstood all, that we may expect to receive the direction in our turn to advance and be the assailants, in order to win the great and triumphant victory.

One of the important objects, requiring earnest attention is, TO PROMOTE THE ACTUAL KNOWLEDGE OF THE GREAT PROTESTANT CONTROVERSY AMONG PROTESTANT MINISTERS. The Romanists are in general instructed on their side; but this is not sufficiently the case with a large proportion of our Protestant ministers. Tractarianism has spread with destructive rapidity. It is so congenial to the natural heart, it so helps the minister who "loves the pre-eminence" "to lord

existed in Scotland, in the confession of faith and law of the land, it has spoken out in the way of heresy all that was in its heart."—*Free Church Magazine*, October, 1847.

In Archdeacon Grant's Bampton Lectures much valuable information is gathered together on the past and prospective extension of the Gospel by missions to the heathen. He well answers Dr. Wiseman's Lectures. I do not think that private efforts are either unscriptural or unavailing in originating permanent and national conversions to Christianity. It rather pleases God by the weakest means to accomplish his own gracious purposes. (1 Cor. i. 25-31). When a Church at large or its rulers will not stir, and even when they take the lead in such labours, the obligation still lies upon individuals, and there is need for each one and room for all to work, and to "shine as lights in the world, holding forth the Word of life." Again, Church order, however valuable, and to be observed, as far as practicable, must not be made an extinguisher of the very end which God appointed it to aid in accomplishing. Having said this, however, I think the Church of Christ is greatly indebted to Archdeacon Grant for much research, and important thought and real candour; and I trust that his learned and able work may be widely circulated, and everywhere awaken in our Church a more glowing zeal for missions. It is calculated to do much good.

it over God's heritage," and seek dominion over the faith of professing Christians—it joins so together the "lovers of pleasure more than lovers of God" with those who have "a form of godliness but deny the power thereof"—it so exalts man and puts him in the place of God, that those who embrace it fully have little armour left against the great apostasy of the Christian Church. We want students of the great divines of the Reformation—Cranmer, Jewell, Becon, Ridley, Philpot, and Pilkington, now so accessible through the Parker Society; and of the divines of later times to the Revolution—Mede, Stillingfleet, Barrow, Taylor, Usher, Hall, and Whitby, not to speak of modern writers. Are such books to be found in the libraries of Protestant ministers abroad as well as at home?—or what libraries are there with these books accessible to them? Would it not be most desirable that some good knowledge of this controversy should be requisite, at least before priests' orders, in those ordained for home and foreign service?

Another important object is to endeavour *to get those in authority to study this controversy*. In the age of Elizabeth, Fox's "Acts and Monuments" was placed in the churches, in the colleges, in the houses of gentlemen, and in the halls of the bishops. Bishop Burnet had the thanks of both Houses of Parliament for his "History of the Reformation." If our statesmen and our rulers now were more acquainted with the real principles of Popery and the history of the Reformation, and the immense cost at which our Protestant constitution was gained and has been preserved, they could not so readily pass it away under the fair show of modern liberality.

Much is doing in a very effective and quiet way for these ends, as it regards the ministry, in the voluntary Theological examinations at Cambridge, and in the examinations before ordination by our bishops. The power of reviving Protestant principles in our Church and in our country, lies very much with our bishops and our universities. If candidates for holy orders were required to have some knowledge of the fundamental and vitally important differences between the Church of Rome and the Church of England, as brought out at the Reformation, and the testimony of the Holy Scriptures on the distinguishing features of the Roman apostasy as set forth in our Homilies and in the writings of our Reformers, it would tend most effectually to the revival of Protestant principles in our Church.

Let valuable Protestant libraries be established *at every chief Missionary station*. The means for this are now comparatively easy. The Reformation Society and Protestant Association have published several singularly valuable and cheap works. The Parker Society has already

sent forth most of those unanswerable treatises on which our Reformation was founded. The Calvin Translation Society is giving the invaluable works of Calvin in our tongue at a cheap rate.* The Lists of the Reformation, the Christian Knowledge, and the Religious Tract Societies contain useful tracts and books. The Missionary stands alone, and has often to meet single-handed all the sophistries of subtle Jesuitism, and needs the help of that tried armour which God has thus provided. All our Missionaries then should be well instructed in the Protestant controversy.

I would earnestly appeal to all my Protestant fellow-Christians of every name, to lay aside as much as possible all those minor differences which separate them, and to unite more and more in all efforts to withstand those common and chief enemies, Infidelity, Popery, worldliness, and sabbath-breaking. The Protestant Missionaries labouring in foreign lands have, in general, shown most delightful and gratifying examples of labouring in their various spheres, and according to their various views on minor things, with harmony and love to each other, and with full respect for their several conscientious convictions. May we in this country learn lessons from them, and realize the promise, "the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

The truly Christian spirit which should be manifested towards our opponents, and which some Protestant Missionaries have manifested towards Romanists, deserves attention. Dr. Philip, in South Africa, says, "We cannot deny to the Roman Catholic Missionaries the liberty which we claim for ourselves." At Samoa, under the London Missionary Society, Mr. Pratt's intercourse with the priests was friendly. "One of them in landing on a part of the coast was exposed to the most imminent danger, and, but for the timely aid rendered under the direction of the Protestant Missionary, would have been lost." This kindness to their persons is perfectly consistent with the utmost earnestness against their fatal errors; as both flow from one fountain—Christian love.

So in the Wesleyan Missions, in the Feejee Islands, when the Romishpriests came, Mr. Jaggard was obliged to use all his efforts by the influence which he had acquired to prevent them being killed and eaten.

Let the weapons of our warfare, then, ever be those spiritual weapons

* I would heartily recommend my readers to support both the Parker and the Calvin Translation Society. At the moderate price of 1*l.* a year they will get four 8vo. volumes of very valuable divinity, and obtain in a few years a most useful Protestant library.

which distinguish the Gospel of Christ. “Be gentle to all men, apt to teach, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.” Let us ever remember we do not war after the flesh; “for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.”

It becomes very important to discern with what force Popery shall be overthrown. There are many unhallowed weapons that a Christian can never use. Lawlessness, Infidelity, Unitarianism, and Rationalism, are opposed to Popery, as well as to evangelical Protestantism. We cannot combine with such hostile forces. We abhor these errors even more than we do Popery, as more open and avowed enemies of our Lord Jesus Christ. Let them unite against us, if they think it will best promote their cause to do so. They have done it in times past, and they may very likely do it again. God, in his own time and way, will divide and destroy all his enemies. We cannot,—we may not,—we will not unite with any of them.

The forces with which we must wage war are such as the apostle brings before us in the account of the Christian armour, making us “strong in the Lord and in the power of his might;” and the only offensive weapon is “the sword of the Spirit, which is the word of God.”

If we take the whole armour of God we shall “be able to withstand in the evil day, and having done all to stand.” The entire overthrow of Popery—the complete victory—is reserved for the glorious manifestation of our Lord Jesus Christ at his return in his glory, according to the plain prophecy, “Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming,” 2 Thess. ii. 1—12.

What is farther wanted now, is to combine and greatly enlarge all the scattered efforts made by Protestants, for resisting Popish aggressions, and for extending and diffusing Protestant truth.

Such a noble beginning has been made by the Protestant Institute of Islington. It is so at the centre of Christendom; and is by its friends and adherents so connected with all Protestant exertions, that I venture to suggest a hope that it may so grow, and be so strengthened, and so spread and increase, as to be the means of combining, assisting, and enlarging all the good efforts now making. If a large correspondence with all parts of our empire could be carried on, and a fund could be formed and entrusted to the Committee of this Institute, and distributed from it as from a central reservoir to all other institutions,

might not many private Christian individuals, who do nothing because they are distracted by the multitude of claimants, and, because they are unacquainted with their conductors, have not full confidence in them, rejoice in the opportunity for a free outpouring of the heart, for a full communication of information, and for enlarged gifts of the purse? We must out-preach, out-pray, out-work, out-give the Papist, if we would gain the victory over the Papist. We do not wish to see England under spiritual bondage, or under the despotism or the lawlessness of Austria, or Spain, or Portugal, or Italy. Should Popery again triumph in Britain, by God's grace we will not lay up for ourselves the agonizing reflection, that we were careless, supine, and indifferent, while its hosts were thundering at our gates, or traitors within were admitting them into our strong places. We will do what we can to hand down, unimpaired and strengthened, to our children, that blessed Protestant constitution which we received from our forefathers, and which has been such a mighty means of national greatness and blessedness to Britain.

The spirit of delusion is mighty and energetic to overcome worlds, and so Satan is the god of this world; but the Spirit of Truth is mightier still, and "HE that is in us is stronger than he that is in the world." May we go forth in this might till the enemy be dispossessed of all his usurped dominion, knowing that we shall be more than conquerors through Him that loved us.

More especially in all our warfare with Popery let us seek the exaltation and glory of our great Redeemer. Let us confess his name, be jealous for his honour, and determine to "know nothing among" men "but Jesus Christ and him crucified." As the true light shines the darkness is driven away. As the great and precious doctrines of the Gospel are proclaimed, the emptiness of all human substitutes are seen. Thus, also, we shall best meet the consciences of pious Papists. Much of the strength of Popery is in the prominence of the *outward* and *visible* cross, while all the glory of Christ is really removed, and the blessed Virgin is made to supplant and displace both the Father and the Son; and, in the estimation of Roman worshippers, to abound far beyond Father and Son in love, and mercy and compassion. The super-abounding multitude of prayers and altars to the Virgin prove how accurately St. John has described in this respect the Roman Antichrist as "not confessing that Jesus Christ has come in the flesh" (1 John ii. 22; iv. 3). Let us meet, then, the wants of our fellow-men with determining "to know nothing among them but Jesus Christ and him crucified." Let us present to our brethren the reality, the soul-saving *doctrine* of the cross, in all the wonders of that stupendous fact, and

its glorious displays of God's holy and lovely character to man. Let us set forth the Saviour "as lifted up on the cross, that all men may be drawn to him." Let it be seen that none magnify Jesus so much as faithful Protestants; none more dwell on his grace and all-sufficiency and love; none more continually exhibit him as made of God unto us "wisdom, righteousness, sanctification;" none show more distinctly that they "are complete in him," and he is "all and in all" to them: none more rejoice in the blessed hope of his return, his kingdom, and his glory. Thus, lifting up Christ, we present the great magnet of souls, and God will prosper all our labours: "Them that honour me I will honour."

If the Papist, quickened by his faith in a fancied vicar of Christ, but a real Antichrist, raises his 650,000*l.* every year for Papal aggrandizement, to lord it over God's heritage, and to have dominion over men's faith, and so to fulfil the designs of Satan in the destruction of immortal souls, under the pretence of their salvation; surely, for the glory of our Immanuel, for the happy freedom wherewith Christ makes free, for the real and eternal salvation of precious souls, Protestants may well combine and unite, and make mightier efforts from a living faith in the true Christ,—the only living and Supreme Head of the true Catholic Church, both in heaven and on earth.

Let us be assured, strengthened, and animated in all our withstanding of Popery, and every other enemy of Christ, by the conviction that the Lord reigneth, and that *of future events nothing is more certain than the complete destruction of all that opposes Him at his coming.* The word of God has again and again declared it. When that wicked one is revealed in the height of his wickedness, "the Lord shall destroy him with the brightness of his coming." When Babylon says, "I sit as a queen, and am no widow, and shall see no sorrow;" "her plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

Nor can these judgments on Rome now be far distant. The great chronological periods of prophecy are expiring; the signs of the last conflicts are on every side; the tokens of "the coming of the Lord drawing nigh" are multiplying. We are to be "like men that wait for their Lord." All power in heaven and earth is given to him. He rules unseen, with omnipotent power and ceaseless watchfulness, controlling and directing every movement of every mind, to the glory of his great name, and the best good of all who trust in him, assisting and strengthening his people, frustrating the devices of his enemies, and saying to the tumultuous

waves which disturb the world, "Hitherto shall ye come but no further." Soon he will give full deliverance—soon he will come in his glory, and "the whole earth shall be filled with his glory."

But in conclusion : let us never lose sight of the one true source of spiritual light, life, and holiness, of all success and all usefulness, the enlarged gift of the Holy Spirit. This is the promise, this is the great hope of the latter days;—for this we look, and pray, and wait. As the Holy Ghost descends from the ascended Saviour, faithful and apostolic men are everywhere raised up : "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This is what we especially need, for a revival of the Church of Christ in all its early devotedness, and for those rapid and solid triumphs over heathen nations which marked its early days. The Lord give British Christians to pray more for the promised outpouring of the Holy Spirit, to depend more on his grace, and to use, in the spirit of truth and love which the Holy Ghost gives, that vast empire entrusted to them. May we abound more and more in self-denying and persevering labours, for the salvation of the millions entrusted to the sway of the British Crown in the day of our Lord Jesus Christ.

I feel thankful for the opportunity of bringing this subject before an Islington audience. Having resided among you seven years, as next-door neighbour to that devoted servant of Christ, the present Bishop of Calcutta,—having witnessed the rise of your Church Missionary Institution, and your successful struggles, when he was vicar here, for three new Churches,—having also, had to thank God that those churches have been since multiplied to nine,—having rejoiced in your firm withstanding of those Tractarian corruptions which have already carried so many to Rome, and in your being privileged with a body of clergymen, of one heart and mind in preaching the glorious Gospel of the grace of God;—I cannot but testify that you seem specially called to the high honour of taking a decided prominent and forward movement, in that great conflict which we have now to sustain for Christ our Saviour. If Nelson could animate our fleet by the words, "England expects every man to do his duty," if the presence and words of Wellington in Waterloo could sustain our army amidst that terrible fight, how much more may the presence and the words of the Captain of our Salvation—how much more may the consciousness that his eye is now upon us, that He is directing every movement, and witnessing every sacrifice of all his warriors, that He

has assured to us full and completed victory, and that his words are now sounding from heaven in our ears, "Be thou faithful unto death, and I will give thee a crown of life,"—how much more may all these things animate us, my brethren, "to fight the good fight of faith!" The period of trial and difficulty, of weakness, of danger, and of earnest struggle, will probably extend and increase on all sides. The clouds portending the increasing tempest gather thick and fast, and darken every part of the horizon—but this period is short; the eternal triumph is both near and sure. Soon the Saviour Himself will appear on behalf of his people, and, in his own divinely planned and revealed method, win that victory, the issues of which shall be "the new heaven and the new earth, wherein dwelleth righteousness," and "the abundance of peace as long as the moon endureth." "And when Christ who is our life shall appear, then shall ye also appear with him in glory." "Therefore be ye stedfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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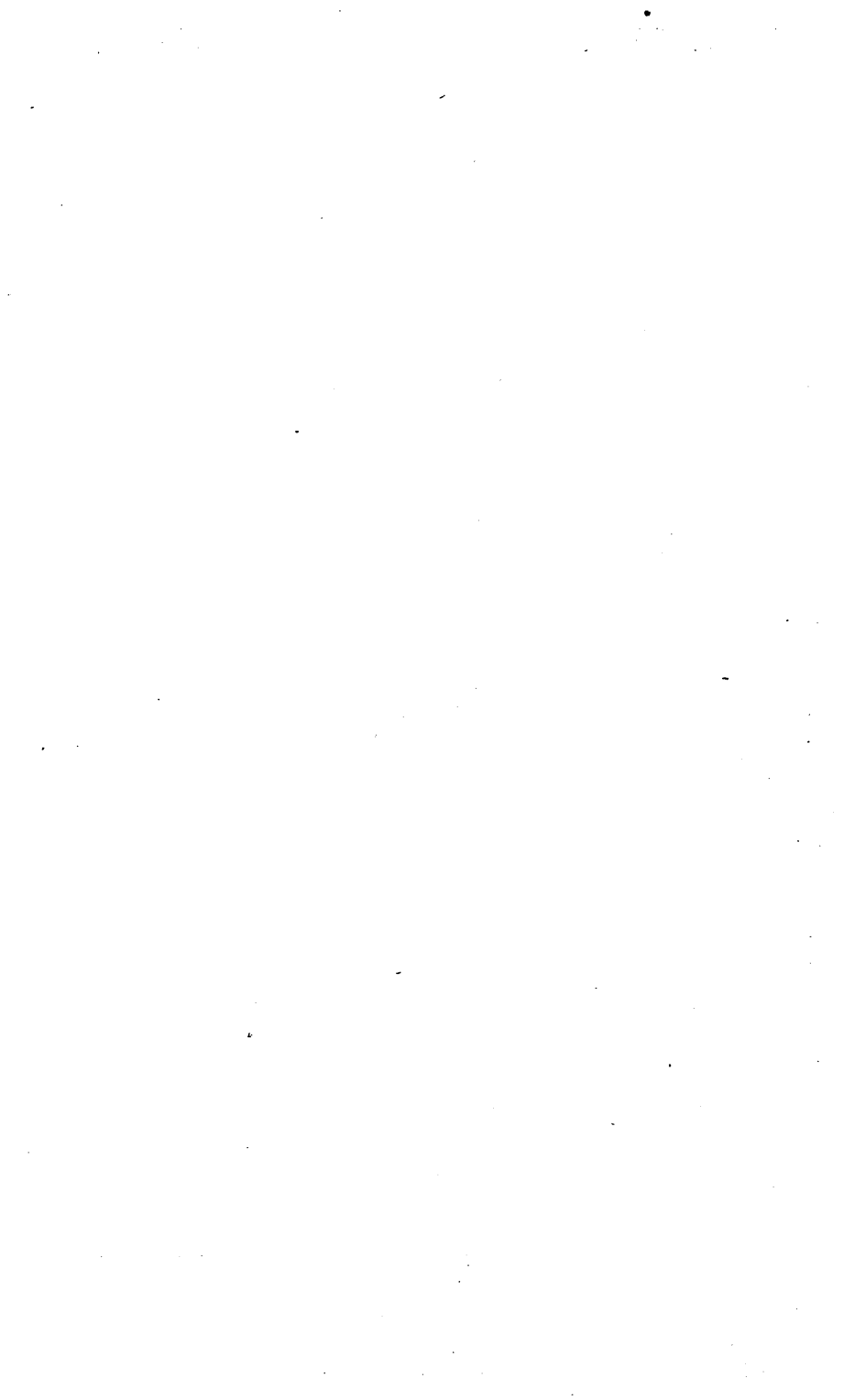
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II. That the object of the Society be to awaken the attention of Protestant Christians to the progress of Popery; to call forth and unite their energies in opposing it; and to form a rallying-point, as well for the defence and promotion of Protestant truth, as for the maintenance of the Protestant principles of the Constitution.

III. That the principal means for the attainment of this object be the issue of suitable publications; the enrolment of the names of members; public meetings, lectures, and sermons; addresses and deputations to Parliamentary representatives; petitions to the Legislature or the Sovereign; and correspondence with kindred societies, with a view to obtain and communicate information.

IV. That the Society be conducted by a President, Treasurer, Committee, and two Clerical and two Lay Secretaries.

V. That Members be of two classes:—

1. That every person contributing a Donation of Five Guineas upwards, at one time, or an Annual Subscription of Five Shillings upwards, be a Subscribing Member;

2. That every person from among the operative classes, who shall be recommended by two Subscribing Members, be admissible as a Free Member:—

—And that all members be entitled to attend the General Meeting of the Society, and to receive the Annual Reports, and other publications as far as the funds will admit, preference being given to the Subscribing Members, to whom also the privilege of voting will be confined.

VI. That a Committee be annually elected, consisting of thirty Lay Subscribing Members, together with all Clergy resident in the parish who are likewise Subscribing Members of the Society, with power to fill up vacancies. That this Committee elect, either from among themselves or from other Subscribing Members, District Sub-committees, with a view to carrying out the objects of the Society generally in the parish.

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VIII. That all publications circulated by the Society be first approved by the General Committee, and bear the stamp of the “ISLINGTON PROTESTANT INSTITUTE.”

IX. That the General Committee meet on the third Monday in every month, and oftener if needful. Five members to constitute a quorum.

X. That an Annual Meeting of the Members of the Society be held in the month of November, on such day as may be fixed by the General Committee; when the proceedings of the foregoing year shall be reported, the accounts presented, and the Officers and Committees chosen.

XI. That the Secretaries shall call a Special General Meeting on the requisition of not less than twenty Subscribing Members; that such requisition be in writing, and specify the object for which the meeting is to be summoned; and that not less than seven days' notice be given by circular, to the Subscribing Members of the Society.

XII. That none of the Rules of the Society be repealed or altered, nor any new ones adopted, but at the Annual Meeting, or at a Special General Meeting called for that purpose.

XIII. That all Meetings of the Society be opened with prayer; and that a form be provided for that purpose, which may be used or not, at the discretion of the Chairman.

XIV. That it be earnestly recommended to all the Members of the Society to make its important object and plans a subject of special and frequent prayer, both in private and in the family.

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